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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 Cor. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. XVII.

LONDON:
JAMES NISBET AND CO., 21 BERNERS STREET.
1865.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY, 1865.

Art. I.—THE FIRST RESURRECTION.*

Rev. xx. 4–6.

Here we have a vision of the resurrection of the holy dead, and their inauguration as the royal priesthood and co-regents of Christ during the thousand years in which Satan is shut up in the abyss; and this vision is accompanied with an inspired explanation. The departed saints appear in the vision in their own persons, because no other agents could symbolise them in their disembodied state, or as rising from the dead. Living men as such could not, for there is no analogy or general likeness between men as living and as dead; men living could not therefore represent those who are not in the flesh, nor in the act of rising again. Angels could not, because incapable of death, and hence of a resurrection. The departed, accordingly, appear in their own persons.

* This article and the following are from *The Christian Intelligencer*, an American journal, which has for some time past been discussing prophetical subjects very ably and vigorously. They are signed John T. Demarest, and evince a full and excellent knowledge of the topics brought under discussion. They are evidences of a deeper interest in the study of the prophetic word than has hitherto been manifested by our transatlantic brethren. We most earnestly trust that this interest will not die away, but go on increasing in depth and intelligence.

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I. *The nature or kind of resurrection here predicted.* Is a literal or figurative resurrection denoted? In our judgment, it is a *literal* one, or a reunion of soul and body. We hold this as the true interpretation, for the following reasons:—

1. *Because the vision is so explained by the Holy Ghost.* THIS IS THE FIRST RESURRECTION; which is susceptible of only this meaning: This vision symbolises or represents the first resurrection. Thus, "the seven *stars* are the *messengers* of the seven churches, and the seven *candlesticks* are the seven *churches*," (Rev. i. 20.) Golden vials full of *odours* (or incense) which are *the prayers* of saints, (Rev. v. 8.) "*The dragon, that old serpent,* who is *the Devil,* and *Satan,*" (Rev. xx. 1.) Now, since all explanations thus given in this prophecy are expressed in literal language, it follows, by fair and necessary inference, that the first resurrection will be a true and proper one. If the explanation of a symbol be itself a symbol, then the Revelation will be a book of inexplicable enigmas; but none who reverence God, and believe in the plenary inspiration of His Word, will ever think that they have a right to substitute their interpretation for that which the Spirit has given. Prejudices of education may dim their eyes for a while, but not always; not, when the truth in this matter is clearly presented to them.

2. Because it is admitted by interpreters, millennarian and anti-millennarian, that the vision contained in the latter part of this chapter designates a literal resurrection, (Rev. xx. 11–15.) And, indeed, it does. But if so, then the first resurrection must be literal too, for both relate to the dead and their resurrection, as is indisputable from these words: "But the rest of the dead lived not until the thousand years should be finished." Now, this parenthetical or explanatory note takes it for granted, or assumes it as an incontrovertible fact, that the representatives or symbolic agents in the vision contained in the fourth verse were used to denote the holy dead, and their living, to denote their resurrection. For "the rest of the dead" mean the literally dead, as all must admit, (those treated of in Rev. xx. 11–15;) and their living means their literal resurrection; and the apostle thus expressly affirms that the resurrection of both classes will be of the same sort, or proper, real, and literal; a resurrection of men in their complete nature, or with body and soul reunited.

3. Because a figurative, or so-called spiritual interpretation of the vision is altogether untenable, since no prediction can be figurative unless it be expressed in figurative language. But this prediction is *not* expressed in figurative language; it is exhibited by symbols, accompanied with a literal explanation of

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them. Now, to confound a prediction by figurative language with a prediction by symbols, is wholly inadmissible. No two things can be more different. Figures and symbols are not the same; neither are their laws, characteristics, and rules of interpretation; as has been ably shewn by Mr D. N. Lord, whose main positions as to these matters remain up to this time unrefuted.

Moreover, a spiritual resurrection, or regeneration, cannot be intended in the vision, because it speaks only of the *holy* dead, and particularly of the martyrs and confessors of Jesus, or of those who never did homage nor submitted to the civil and ecclesiastical tyrants who have usurped the throne and rights of God. But some plead for this spiritual resurrection, in the vision before us, with a sort of desperate steadiness, and ask, Why cannot the vision designate those who shall hereafter be renewed, and appear in the Church with a disposition like that of the martyrs, confessors, and other departed saints? We answer, that *such a conjecture is utterly inconsistent with the inspired explanation of the vision*, and is, in fact, a *virtual rejection* of this revelation of the Most High, since it substitutes the opinion of fallible men for the interpretation of the Holy Spirit; for, according to this hypothesis, the inspired explanation needs explanation, or is meaningless, unless we can bend it to a preconceived opinion. Now, let us, for a moment, examine this hypothesis. According to it, the sense is as follows:—"This is the *first regeneration*." But do any of the *saints*, separate from the body, *need regeneration?* And where, in the whole Scriptures, is there *a promise* which relates to the regeneration of any of the dead at Christ's coming, or at any other time? Besides, if this be *the first* regeneration, will not that clearly imply that there never had been, nor will be, any regeneration of men up to the millennium; or, at least, no revivals of undefiled religion till then? which is manifestly erroneous. Again, if *the living* of the departed saints, martyrs, and confessors, means a moral regeneration, then they could not have been saints at all; but, even on this false and baseless assumption, it follows that *the living* of "the rest of the dead" must likewise denote a moral regeneration! And thus there is left in this chapter no prediction at all of any true and proper resurrection, but only a highway built on air, leading to the worst features of Origenism. They who walk therein with a lie in their right hands will say, The ultimate regeneration and consequent salvation of all men is sure, even of those whose names are not written in the Lamb's book of life, and who are to suffer the pains and penalties of

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the second death! So evident it is, that the misnamed figurative or spiritual interpretation of this vision is rotten to the core, and must be abandoned as wholly untenable, and of a decidedly pernicious tendency.

But it is objected that John says, I saw "*the souls* of them that had been beheaded," &c., as if this expression could set aside the literal resurrection. It is, however, but a weak and pointless evasion; for if John had meant to designate martyr-like men, he would not have employed the word ψυχη, (psyche,) since it is never so used in the New Testament,—that is, there is not a single passage in which it means men who have a disposition like that of others. It often means *life; soul,* especially as to its appetites and desires, and also as immortal; sometimes, by synecdoche, *a person;* and also the *soul absent from the body.* In this last signification it is here employed, and in Rev. vi 9, "And when he had opened the fifth seal, I saw beneath the altar the souls of them that had been slain for the word of God," &c. Accordingly the sense is, I saw the departed martyrs, and they lived, or rose from the dead. Nothing known to men can be a symbol of a disembodied human soul; no picture can be drawn of it; hence, in the vision, the souls of the departed could be mentioned only by the ordinary word descriptive thereof; or by the expression, "the dead," as in the subsequent vision.

II. *The extent of the resurrection.* Is it to be confined to the martyrs and confessors alone? or will it also embrace all the other departed saints? That the first resurrection will be restricted to the saints, appears not only from the vision, but also from its explanation: "Blessed and *holy* is he that hath part in the first resurrection," &c. "*But the rest of the dead,*" the *unholy* dead, "*lived not until the thousand years should be finished.*" So clearly is it declared that the first resurrection will be of the holy alone, but the second of the unholy; and that there will be an interval of a thousand years between the resurrection of the saints at the beginning of the millennium, and that of the wicked at its close.

Special mention, indeed, is made of the martyrs and confessors in this vision; and their honours in the great day will be unquestionably pre-eminent, or far exceed those of babes in Christ. But to say that the martyrs and confessors will alone arise and reign with Christ at the first resurrection cannot be proved from this vision, nor from other portions of Scripture. Not from this vision, with its explanation; for they who arise in the first resurrection are *the saints,* or the holy; but if none but martyrs and confessors arise, then it would follow that they

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alone are saints. And for another reason; because it is here written,—"*I saw thrones, and* THEY SAT UPON THEM." *Who* sat on these thrones, as John beheld the vision? We answer, The armies in heaven who followed the great King as He came to the earth for the destruction of His implacable enemies, the beast, false prophet, &c., (Rev. xix. 11-21.) Now, these armies who will come with the Captain of our Salvation are all His departed saints. 1 Thess. iii. 13, "AT THE COMING OF OUR LORD JESUS CHRIST WITH ALL HIS SAINTS." Zech. xiv. 5, "JEHOVAH MY GOD SHALL COME; ALL THE SAINTS WITH THEE."

"I saw THRONES, and *they sat upon them,* and JUDGMENT *was given unto them;*" kingly and judicial authority was conferred upon them. This corresponds exactly with the inspired explanation in Daniel vii. 18:—"THE SAINTS of the Most High SHALL TAKE THE KINGDOM," &c. (Read also Dan. vii. 21-27.)

Let us glance for a moment at other portions of Scripture bearing on this subject; and first, on this prophecy (Rev. ii. 11)—"*He that overcometh* SHALL NOT BE HURT OF THE SECOND DEATH." But the conqueror here spoken of does not mean martyrs and confessors only, but every true saint that died at Smyrna; or the like elsewhere, (Rev. ii. 26):—"He that overcometh, and keepeth my works unto the end, TO HIM WILL I GIVE AUTHORITY OVER THE NATIONS," &c.; Rev. iii. 21, "To him that overcometh WILL I GRANT TO SIT WITH ME ON MY THRONE," &c. Now, these promises of our Redeemer belong to His saints as such, not to martyrs and confessors only; and they correspond with what we read in Rev. xx. 6. 1 Cor. xv., "For as in Adam all die, even so in Christ shall *all* be made alive. *But each one in his own band,*" (or order,) "Christ the *first-fruits; afterwards,* they that are Christ's, at his coming; *next,* the last band," (or *the last* in the series or order of the dead to be made alive,) "when he shall have delivered up," &c. The order or series in the resurrection, in the original, is expressed by *epeita,* equivalent to *afterwards,* and by *eita,* meaning next; not by the word *tagma,* the proper meaning of which is *band,* cohort, or division of an army. But if any will contend for the rendering "order," it will not affect our present argument; since THEY THAT ARE CHRIST'S shall be made alive *at His coming.* Now, unless words have lost their meaning since the New Testament was written, this sentence must mean, not the martyrs and confessors only, but all His saints. And when will *those who are not Christ's,* or the unholy, be raised? *Next,* or after the resurrection of the saints: so that Paul and John agree. "The last band," *to telos,* or the end or consummation

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of the resurrection, the last to be made alive, will be *those who are not Christ's.*

In this precious portion of Scripture Christ is *not* spoken of as a band, or as first in order, simply, but as the first who rose from the dead by His own power as God, and as the author or efficient cause of the resurrection of the rest. The General-in-Chief not only preceded, in His resurrection, the hosts of the dead, but will Himself raise them, each in his own band, at His coming. All which is in perfect keeping with the premillennarian doctrine, and with that alone. We conclude, therefore, that at Christ's coming, at the beginning of the millennium, all the holy dead shall be raised.

III. *The design of their resurrection,* or the great ends to be promoted by it.

1. It is designed by God thus *to consummate their own blessedness as His saints:* "Blessed and holy is he that hath part in the first resurrection." The holy alone have a part in it, and they are thereby emphatically blessed. Whatever may be the happiness of saints in heaven,—and it is such, no doubt, as is well adapted to disembodied souls,—still, it is not of a nature to prevent an ardent desire and expectation of a better state, as is evident from these words of the martyrs in heaven:—"How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 10.) And the redeemed from all lands now there expect with gratitude and joyful anticipation the glory and bliss which will be theirs when they "shall reign on the earth," (Rev. v. 10.) Besides, a disembodied human soul, even of the saints, is but half a man; and such departed saints must long for their complete redemption, even in heaven, as we have just seen; though, of course, such desires never disturb the settled calm or patient hope of their perfectly purified spirits, as is so often the case with the imperfectly sanctified here. Nevertheless, their blessedness as men will not be complete until they are raised from among the dead, "at the resurrection of the just," and presented before Christ as His glorious Church without spot, or wrinkle, or any such thing, but holy and without blemish, both in body and soul, (Luke xiv. 14; Eph. v. 27.)

They shall also be emphatically blessed, because "on such the second death hath no power;" or, "over these the second death has no authority," that is, no legal power, no right to rule over them and destroy their blessedness. They shall not only never see the second death, or experience its pains, but that death has no right to touch them at all for ever; and that because of Christ's work, as their Priest, in their stead and for

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their benefit, (Rom. viii. 33, 34; 1 Thess. i. 40; Gal. iii. 13.) The first death is a part of the curse of the law, consisting of all the penal evils that precede bodily death, and ending in the separation of soul and body; and, as to the wicked, consisting also of the torments of the separate soul in hell, (Luke xvi. 23.) "The second death," the symbol of which in this prophecy is, "the lake of fire," denotes the fearful and everlasting punishment of the unholy, *in their complete nature*, in hell, (Luke xix. 20; xx. 10, 14, 15. Compare Matt. x. 28.)

But with respect to all the risen saints it is declared, "Over these the second death has no authority." To escape the unspeakable and almost inconceivable agonies of the lost, and that for ever, what a wonderful deliverance will it be! "Now, when this corruptible shall have put on incorruption, ... *then* shall be brought to pass the saying that is written, Death is swallowed up in victory." Then, from a full consciousness of perfected bliss, and a well-grounded persuasion of its irrevocable nature, will the whole host of the elect, in the presence of their Saviour and King, triumphantly exclaim, "Death, *where* is thy sting? Grave, *where* is thy victory?" Second death, *where* is thy authority over us? And this, for the best of reasons; for the bodies of the risen saints will be made incorruptible, glorious, powerful, and spiritual, or in all respects adapted to the perfectly sanctified spirit; in a word, like Christ's glorified body, (1 Cor. xv. 42-49; Phil. iii. 21.) When the unholy awake, it will be to shame and everlasting contempt; but the saints shall awake to everlasting life, shining as the stars for ever and ever, (Dan. xii.)

2. It is the Divine intention, *by the risen and glorified saints, to promote the blessedness of mankind.* "They shall be priests of God, and of Christ, and shall reign with him a thousand years." (Of the period of time here mentioned, we shall hereafter treat.) To understand this matter, or to obtain as accurate a general idea of it as possible, we should recollect that then "the throne of God and the Lamb" will be in "the New Jerusalem;" that that city is a symbol of "the Bride, the Lamb's wife," Christ's Queen, or the risen and glorified saints; that it is "the tabernacle of God with men," or that these saints are they in and by whom God, in a peculiar manner, manifests His glory to mankind, then His people. These saints are enlightened fully by God and the Lamb as to their special duties and prerogatives, and need instruction herein from no other source of illumination, (Rev. xxii. 3; xxi. 2, 3, 9-11, 23.) Moreover, the saints descend from heaven at the beginning of the millennium; for at the destruction of Babylon, "the mar-

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riage of the Lamb is come, and his wife hath made herself ready," (Rev. xix. 7.) Now, at our Lord's second coming, and not before, will the Papal Antichrist and His other implacable enemies, be destroyed, (Rev. xix. 11-21; Dan. vii. 21, 22, 25-27; 2 Thess. ii. 3-8.) The beloved city remains on earth also during the millennium, even to its termination, (Rev. xx. 9,) to say nothing now of the eternal ages following.

We should, so far as the present topic is concerned, take notice that "*the nations* [of them which are saved] *shall walk in* [or *by*] *the light of it,*" *i.e.,* of the city; "and the kings of the earth bring their glory and honour into it. . . . . And they shall bring the glory and honour of the nations into it," (Rev. xxi. 24, 26.) ("The *nations* shall walk," &c., is probably the genuine reading; so it is in A. B. and the Vulgate and Coptic versions. But the Syriac has it as in the English Bible.) Here "the nations" and "the kings of the earth" (perhaps, unglorified rulers subordinate to the risen saints) are distinguished from the city or the royal priesthood. Now, *to walk in the light of the New Jerusalem,* is, for the kings and nations in the flesh, to be guided by the directions or precepts which the risen saints give, and they receive them from God and Christ who enlighten them; and which they give not only as priests, but as priests and kings combined, or as the royal priesthood. In conformity with this explanation is what we read in Rev. i. 6, v. 9, 10; namely, that "Jesus Christ, the Prince of the kings of the earth, has made," or appointed, His redeemed "kings and priests unto God, even His Father." "Thou wast slain," &c., "and *hast made us unto our God kings and priests;* AND WE SHALL REIGN ON THE EARTH."

The risen and glorified saints, then, shall be priests of God and of Christ; priests to present the offerings or tokens of the adoration and gratitude of the regenerated nations before the throne of God and the Lamb; priests to bless those nations more and more by the directions they give relative to divine worship and the whole range of human duty.

They shall also *reign with Christ.* Our Lord, indeed, will be the great King, ruling with supreme authority the nations; but the risen saints are to be His co-regents; or, by His order and appointment, they will govern the nations in the millennial age. And what better governors or priests could be desired? Who better qualified to promote the blessedness of mankind? For these saints will be "equal to the angels," the very highest style of men; pre-eminent in intelligence, justice, benevolence, and holiness, or, "shining forth like the sun in the kingdom" appointed for them by their Father in Christ.

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But some ask, "*How can these things be?*" Whereas the proper question is, "*What saith the Scripture?*" Nicodemus was a ruler in Israel, a highly-esteemed divine in his day, and yet he, in a conference with our Lord, had difficulties and objections to present with respect to regeneration. That subject was all dark to him. But for all that the doctrine of regeneration was clearly revealed in the Old Testament. It is high time for theologians to become "men of one book, and that the best," as said the meek but learned Melancthon; that is, to make Holy Scripture, not only in name and creed, but in very deed, the only infallible rule of faith and duty. Our argument as to the difficulties of the present subject is brief, but easy to be understood. It stands thus:—All objections against a plainly-revealed fact amount to nothing, or are worthless; but it is a plainly-revealed fact that the risen saints shall be priests of God and of Christ, and shall reign with Him a thousand years; therefore all objections to this plainly-revealed fact are worthless.

Moreover, we all know that angels often appeared among men with messages from God in former dispensations; and even of this prophecy it is written, "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants what must shortly come to pass; and he sent and signified it" (or explained its meaning) "*by an angel* to his servant John." If the angels of light, then, often appeared on earth of old, conversed with the saints living in the flesh, and brought them directions and revelations from God,—if they are still "ministering spirits sent for service for the sake of them who shall inherit salvation,"—if such has been and is their office-work, and that with no lowering of their dignity or bliss, why should it be thought a thing incredible that the risen and glorified saints, "equal to the angels," shall perform like offices of love among the regenerated nations and in the renovated earth? And how could their glory or blessedness be at all tarnished thereby? Are any of us determined to believe that the will of God is *never* to be done on earth as it is in heaven by the regenerated nations, and not even by the risen and glorified saints? If so, two petitions of the Lord's Prayer are prescribed for our daily use in vain.

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Art. II.—THE IMPRISONMENT OF SATAN.

Rev. xx. 1–3.

One of the symbols of this vision is explained; for "the dragon, that old serpent," is declared to mean, "the Devil and Satan." Of this, therefore, mistake is impossible, and all agree that it does not denote him alone, but the prince with the host of fallen ones under his control.

I. *Who* will seize, bind, and confine Satan? or, what agent or agents are meant by *an angel* with the key of the abyss and the great chain in his hand? Some answer that our Saviour is intended, to which we cannot assent. The mere having or holding the key of the abyss or prison does not imply that that key belongs to the angel by original right, any more than a key of a state prison in the hand of a sheriff would prove that he was the governor or supreme magistrate of the state. Our Lord is not meant by this angel,—first, because a created angel cannot be a fit symbol of his Creator and Sovereign, (Col. i. 15, 16, and ii. 10,)—secondly, Because wherever our Lord is mentioned in the Revelation, He is always described in such a way as to distinguish Him unmistakably from all others. For instance, in the nineteenth chapter, He is said to have "a name which none knew but Himself," or Jehovah; He is also called "the Word of God," and "King of kings and Lord of lords;" and in the fifth chapter He is called "the Lion of the tribe of Judah," the "Root of David," and the Redeemer of men by His blood. But no such description of the Saviour is here given, or nothing that unequivocally designates Him as the person intended. For the reasons now given, it follows that this interpretation must be abandoned as untenable, no matter how excellent and venerable they may have been who have advocated it.

Men cannot be intended by the angel spoken of in the vision before us, for they are in all respects too weak to seize, bind, and imprison the fallen angels for any period, much less for a thousand years.

Who, then, are designated? We answer, *the holy angels;* and as one symbolic agent represents many agents, so "an angel" may here signify the multitude of the unfallen angels, just as Satan represents the other angels that sinned. And the holy angels appear in the vision in their own persons, since no other agents known to us can symbolise them, and especially in the acts here ascribed to them.

The Lord Christ is "the Head of all principality and power;" and He, no doubt, will send the holy agents to seize, bind, and

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imprison the fallen ones. Now, the angels of light are fully competent for this work, since they "excel in strength;" and when the Lord Jesus shall be revealed from heaven, His retinue will consist, not only of all His saints, but also of "His mighty angels."

II. The explanation of the other symbols is not hard to be understood. *The key of the abyss*, or prison, (Rev. xx. 7,) which the angel holds, denotes that the holy angels will receive authority from our Lord to open and shut the prison on the fallen spirits. Christ, so to speak, will hand them the key of the devil's prison, and say, Go, seize and bind Satan, and then open the doors of his dungeon and shut him in. *The great chain* in the angel's hand denotes the powerful means which the holy angels will be appointed to employ in order to accomplish their mission. What precisely these means will be it is impossible to tell; all that the symbol sets forth is, that it will be like a chain used by men in crippling and overpowering fierce and desperate criminals. *The seizing, binding, and casting of Satan into the abyss*, denotes the various or successive and direct acts of power which Christ's mighty angels will exert until all the fallen ones are wholly subdued and consigned to the prison appointed for them during the thousand years.

The abyss, or bottomless pit, is the symbol of some part of Tartarus or hell, (compare Luke viii. 31.) *The shutting up of the abyss*, and *the sealing* and closing it tightly, *upon Satan*, signifies the security of the prison, and the utter impossibility of the escape of the prisoners. (The MSS. A. B., with many others, read, "*and shut and sealed* (it) *upon him*;" and so also the Vulgate, Syriac, and Armenian versions. (*See* Tischendorf's N. T., 7th edit.)

After this brief exposition of the symbols, in which there is nothing forced, some may perhaps wonder that many commentators are not agreed as to the question whether the restraint and imprisonment of the fallen angels will be partial or total during the millennium, whereas the symbols most clearly shew that it will be total. *Satan in the bottomless pit, and that pit shut and sealed upon him*—how could the complete banishment from earth and the safe confinement of the fallen angels be more strikingly or unambiguously exhibited?

III. *The duration* of their imprisonment, "*a thousand years.*" Are these words a part of the symbols, or a literal designation of time? In our judgment, the latter. At first sight, it would seem most consistent with analogy to hold that "the time is symbolic, as well as the agents, acts, and objects of the acts.' But still this interpretation seems liable to two objections: first

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While it is certain that a day, in this prophecy, is used for a year, and a month for thirty years, it is not certain that a year is used for three hundred and sixty years; second, In the explanation given of the first resurrection, a thousand years are mentioned, and no more, and this explanation is expressed in literal language. We conclude, therefore, that the thousand years are not symbolic, but a literal designation of time.

IV. *The design* of their imprisonment: "That he should deceive the nations no more till the thousand years should be fulfilled." These words are no part of the symbols, but an explanation given by the Holy Spirit. God's purpose in this particular is thus explicitly declared to be that the fallen angels, during the millennium, may be altogether prevented from deceiving the nations; and "the nations" mean only men living in the flesh on earth. It is hardly necessary to add, that the banishment of these subtle and malignant spirits will greatly facilitate the conversion of the world, and that it is in vain to expect that conversion before this prophecy is fulfilled, or before Christ's second advent, s'nce in the thousand years the devil and his angels will not only be confined in hell, but the *risen saints* reign with Christ on earth.

V. *The necessity of their release after the millennium:* "And after that he must be loosed a little season." This is a moral necessity, and refers to the decree or purpose of God that so it must or ought to be. The only-wise God always decides with the greatest possible equity, and with the very best possible reasons; and hence the release of the fallen angels would not be permitted by Him unless it should be overruled in such a way as to lead to the ultimate good of those written in the Lamb's book of life, and to all holy intelligences in all places of His wide dominion.

This is a subject, indeed, which even the renewed in this life, because imperfectly sanctified, and therefore to some degree prejudiced through the blinding influence of indwelling sin, cannot be expected to comprehend or fully understand; but they may and should apprehend or lay hold of it as true, because it is clearly revealed. In the release of the fallen angels, a fearful and last demonstration of the severity of God's justice and sovereignty will be given, as in the millennium, of his unspeakable and all-conquering grace. We, as disciples of Christ, should cultivate humility and docility; and when we cannot comprehend we should adore, saying with Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable his judgments, [or decrees,] and his ways [or modes of executing] them past finding out!"

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There is, however, to us even now a source of consolation in the fact here revealed, that these foul spirits will be permitted to be at large on earth but for *a little time;* a little while, when compared with the blissful millennium then past; and a little while when compared with the blissful ages of eternity coming for the redeemed.

VI. *This prediction is as yet unfulfilled.* If, however, there be any who affirm that the millennium is past, and that Satan has already been bound and imprisoned a thousand years, such an astonishing declaration or proposition needs powerful confirmation on their part, and it is their duty to prove it from the history of the Christian Church, and to shew that such history agrees, in all main points, with Rev. xx. 1-6, and with other prophecies pertaining to the subject; which never has been done, nor can be. "For reckon," says Bishop Newton, "the thousand years with Usher from the time of Christ, or reckon them with Grotius from the time of Constantine, yet neither of these periods, nor indeed any other, will answer the description and character of the millennium—the purity and peace, the holiness and happiness of that blessed state. Before Constantine, indeed, the Church was in greater purity, but was groaning under the persecutions of the heathen emperors. After Constantine, the Church was in greater (outward) prosperity, but was soon shaken and disturbed by heresies and schisms; by the incursions and devastations of the northern nations; by the conquering arms and prevailing imposture of the Saracens, and afterwards of the Turks; by the corruption, idolatry, and wickedness, the usurpation, tyranny, and cruelty of the Church of Rome. If Satan was then *bound,* when can he be said to be *loosed?* Or how could *the saints* and *the beast,* Christ and antichrist, reign at the same period? This prophecy, therefore, remains yet to be fulfilled."

Besides, we hold that it is expressly revealed, that the nations will not be converted until our Lord has come the second time to establish His kingdom on earth; and that the conversion of men up to that great day will be individual, not national, as our Saviour himself declared when He commissioned His apostles. Now, a millennium without the personal presence of Christ, and the conversion of the nations, is a sheer imagination, and wholly anti-scriptural. And how can Satan be bound and safely imprisoned, when he everywhere leads the greater part of mankind captive at his will? And has not this been true ever since the ascension of our Lord?

Again, a millennium without the first resurrection is wholly

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against what is clearly predicted, (Rev. xx. 4-6.) The risen saints—such is the inspired explanation—shall reign with Christ during the thousand years in which the fallen angels are imprisoned in hell. But who believes that all the holy dead have been raised? How can they be raised and reign with Christ, according to the Scriptures, until our great Redeemer-King has come? A millennium *without* the *parousia*, or personal presence of Christ; *without* the conversion of the nations; *without* the resurrection of God's elect and Christ's co-regents; *without* the restoration and regeneration of Israel; *without* the destruction of the civil and ecclesiastical tyrants in all the earth; *without* universal peace among the nations—*where, in the whole Scriptures, have we the darkest hint of any such millennium?* Nowhere. But we forbear, since such a palpable error hardly deserves even a brief refutation.

When Satan and his hosts are in the bottomless pit; when God has destroyed the despots in Church and state who destroyed the earth, (Rev. xi. 18,) then, or in the millennial age, the Good Spirit, the Spirit of God and of Christ, will, by the "everlasting gospel," renew and sanctify the nations. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. xxii. 1.) This river is the symbol of the purifying and refreshing influences of the Holy Ghost, who proceedeth from the Father and the Son. Not a spring, not a brook, but a *river*—descriptive of most abundant influences; and a river of water *of life*, the source of spiritual life to the nations. Or, as it is expressed by Isaiah, when treating of Christ's reign, "*The earth shall be full of the knowledge of Jehovah, as the waters cover the sea.*"

Art. III.—OVERCOMERS AND OVERCOME.

In a notice of part of an exposition of the Apocalypse by "Matheetees," which appeared in this Journal, (1863,) some remarks were made upon a doctrine maintained in that work, to the effect that some believers will be excluded from the millennial kingdom, and may even be hurt of the second death by being cast into the lake of fire, although they will afterwards be admitted to eternal life. This doctrine, which is the chief dogma of a pretty extensive scheme, requires, as is natural, a considerable number of positions to support it. As we see

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from a syllabus before us, those who maintain it hold, in addition, that eternal life and the kingdom of Christ differ in the following seven particulars:—1. In duration; the kingdom is temporary. 2. In our attitude towards them; eternal life is already possessed, and it is unbelief for the believer to seek it, while the kingdom is future, and is to be sought for, striven for, suffered for. 3. In the grounds of possessing each; eternal life depends upon our justification, faith alone is our title to it, and obedience is not necessary to it, neither is baptism; while the kingdom is never promised to faith only, but depends upon baptism, sanctification, obedience, and upon simplicity of faith in the doctrine of the millennium. 4. In circumstances which hinder not eternal life, but affect our obtaining the kingdom; the surrender of riches is not necessary to eternal life, nor celibacy, nor much tribulation, nor to be slain for Christ's sake; but the surrender of riches is necessary to the kingdom, and much tribulation; marriage also affects the kingdom. 5. In God's position concerning them; eternal life is a gift to all believers, the result of God's mercy and of election, and none are counted worthy of it; while the kingdom is a temporary reward of which some are counted worthy, and entrance into it is according to works. 6. In man's position; the believer should be assured of eternal life, but he may well be doubtful of the kingdom; the threats of God against believers relate to the kingdom. 7. There are degrees in the kingdom, but this is not said of eternal life.

These are the principal points in the scheme. If it be true, some of the most important doctrines of the old theology must be abandoned. We believe the scheme to be dangerous, and we hope to be able to shew it to be false. It tends to introduce the old counsels of perfection, and a kind of Protestant purgatory. Instead of the one object which God sets before us, and the one rule which He gives to direct us in attaining it, it sets before us two objects, either of which we may choose with ultimate safety, and two rules or standards of holiness and obedience, one of which is high and perfect,—we think it aspires to be more perfect than even the law of God; while the other may be made as low and lax as any careless believer, nay, as any deluded sinner, who imagines he has faith, and that faith without works can save him, may choose to make it; for the syllabus states that obedience is not necessary to eternal life. On either of these rules a man is sure of eternal life, although he who chooses the second will enter it a thousand years later than those who choose the first,—a consideration to which many will be disposed to attach but little weight, as opposed to the

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pleasure of present gratification and the pain of present self-denial. The scheme tends, on the one hand, to promote celibacy and asceticism, and is, on the whole, very favourable to Popery and the Sacramentarians; and, on the other hand, nothing could be better calculated to encourage carelessness and sinfulness—to produce results very similar to those which flow from a belief of the non-eternity of future punishment. We can hardly imagine anything better fitted to serve the interests of Satan and destroy the souls of men, than this scheme widely diffused and generally believed; for, while it makes pretensions to superior sanctity, and thus preserves an air of plausibility, it allows men to have as little sanctity as they may find agreeable, since it teaches that they may have eternal life without obedience; in other words, that they may live as they list, provided only they have faith, which is just to make Christ the minister of sin. It is hardly possible that a system with such tendencies can be true. And however its advocates may be disposed to deny, as no doubt they are very vehemently, that it has evil tendencies, we think this cannot be doubted by any one who fairly considers it. It may be dangerous to set up our judgment of the tendencies of doctrines, as in every case a test of their truth or falsehood; but within certain limits this is a very safe and sure test; and this scheme fairly falls within these limits, for it requires very little spiritual discernment clearly to perceive its tendencies, and to see that they are unmistakably evil. This ought to be regarded as at least a strong presumption against it. But we shall endeavour to shew, on textual grounds, that it is false; and if it be false, there can be no question as to whether it is dangerous. The evidence against it is, to our minds, perfectly overwhelming; and the more we have examined what Scripture teaches on the subject, the more have we been astonished that any could for a moment think of seriously maintaining it. Looking at the nature of the system, and at the efforts made for its propagation, we think that it ought to be specially noticed.

We fully admit the soundness of the rule to which the supporters of this system attach importance; namely, that no text of Scripture can silence another; and that alone is the true doctrine which gives its place to every text. We always endeavour to proceed upon that rule. But the question is not about one text of Scripture silencing another, but which of two contrary interpretations of Scripture is the true one. It is maintained, on the one hand, that Scripture teaches that some believers shall be excluded from the millennial kingdom; and, on the other, it is held that Scripture teaches that all believers,

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living and dead, at the time of our Lord's second coming, shall be admitted into it, and that none of them shall be excluded. Now, Scripture cannot teach both these doctrines, because they are contradictory. They are different from the two truths involved in the doctrine of the Trinity, that there are three persons in the Godhead, and that these three are one God. We cannot comprehend how these two truths agree, for that is above reason: we can only believe them on sufficient testimony,—the testimony of God. But the doctrines with which we are now concerned are of a different stamp: they are level to our understanding; we can fully comprehend them, and we could not believe them both on any testimony whatever, because they are plainly contradictory, and incapable of being harmonised. If one class of texts should teach the one, and another class the other, the question would not be which class should silence the other, but whether Scripture had not silenced itself. The question is between two opposing interpretations, which of them is true, and which, as false, ought to sink into silence and oblivion; and to settle it, the statements of Scripture must just be examined, and its due place given to every text.

It is proper, first of all, to consider the meaning of "the kingdom." The syllabus teaches that it means only the thousand years' reign; that equivalent expressions for it are, the (first) Resurrection, the Age to Come, the Rest; and it assumes it to be the same with the kingdom of God, or the kingdom of heaven. The age to come is, no doubt, equivalent to the millennial kingdom, but the first resurrection is not. It is only the first resurrection,—an event which precedes the establishment of that kingdom. If it were equivalent, the syllabus would contradict itself; for, in proof, it refers to Luke xx. 36, where those who are then raised are called the children of the resurrection; that is, according to our friends, the children of the kingdom,—a description utterly inapplicable to such as are excluded from it; and as all believers at that time are raised, they are all children of the kingdom, and so are admitted into it. That the Rest is equivalent to the millennial kingdom we deny, and say that it cannot be proved. Neither are the expressions, the kingdom of God, the kingdom of heaven, equivalent to it, although we are willing enough to admit that the kingdom of heaven, or of God, and the Rest, are equivalent to one another. The thousand years' reign is only a part of the kingdom of God. It is only that kingdom existing in one particular phase of its devleopment, and one period of its duration; and though it may be legitimate enough, for certain purposes, to confine the attention to this particular aspect and period

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of it, any assertion implying that the kingdom of God, or of heaven, is rightly defined by a description of the millennium, may reasonably be thought to proceed from the notion that it is not worth while to inquire what Scripture says upon the subject. The syllabus confounds the millennial kingdom and the kingdom of God, and if it proves anything, it proves too much. It asserts,

1. That the kingdom is temporary. We say no; there is no such affirmation in Scripture, that we know of. It is said in Rev. xx. 4, 6, which is referred to in proof, that they shall reign with Christ a thousand years; but there is nothing to intimate that they shall not reign with Him after the thousand years are finished. In 1 Cor. xv. 24-26, also referred to, there are several things to be noticed. First,—then cometh the end. The end here is not the end of the kingdom; there is nothing said about that; it is only the end of the resurrection. Second—when He shall have delivered up the kingdom to God, even the Father. This must mean either the delivering up—the presenting—of the matter of the kingdom in a state of perfection, or the delivering up of the royal authority and power, or both. It cannot be the two last, as we shall see, and therefore it must be the first; but this is quite consistent with our Lord's continuing to retain the royal authority and power over the kingdom. Third—He must reign till He hath put all His enemies under His feet. "Reign" here means, among other things, the exercise of kingly power in the way of subduing, crushing, punishing, exterminating His enemies. When that is accomplished, He will no longer reign, or act, in the same way; but this does not hinder Him from reigning as king over a kingdom cleared of enemies, rid of evil, peaceful, obedient, happy, abounding in all blessedness, and rejoicing under His sceptre. Fourth—"When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." In regard to this it is sufficient to say, that the Son is subject to the Father now, and will be subject to the Father also in the millennial kingdom, and yet will then reign as a king; whence it is plain that subjection to the Father is not inconsistent with the possession and exercise of royal authority and power. That the subjection will be of such a nature as to be inconsistent with this, no man, we believe, is able to shew. It is not said or implied in this passage, or anywhere else that we know of, that He shall ever cease to reign, or that His kingdom shall come to an end; on the contrary, it is declared in several passages that His kingdom shall have no end, and that He shall

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reign for ever; passages so plain and express that they cannot be silenced by anything that does not silence the Scripture itself. 2 Pet. i. 11: "The everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Sam. vii. 16: "Thine house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever; with Isa. ix. 7—"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever." Heb. xii. 28: "Wherefore we receiving a kingdom that cannot be moved, let us have grace," &c. Dan. vii. 14: "There was given him (the Son of man) a dominion and glory, and a kingdom. . . . His dominion is an everlasting dominion that shall not pass away, and his kingdom that which shall not be destroyed." Luke i. 33: "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Dan. vii. 14: "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Rev. xxii. 5: "And they shall reign for ever and ever." We are here taught that the kingdom of Christ and of the saints shall be eternal and shall never end, and that He shall reign, and they shall reign with Him, as kings for ever and ever. Now there is no difficulty, no ambiguity, no obscurity, about these passages. They are in the highest degree clear, precise, and express statements. 1 Cor. xv. 24-28, however, is different. It is difficult and obscure, and there is a great diversity of opinion about its meaning. It may admit of more meanings than one, but these passages can admit of only one meaning. The rule that the more clear and definite passages must govern the interpretation of difficult and doubtful passages on the same subject must be applied here to this extent—that no meaning shall be put upon 1 Cor. xv. 24-28, which does not agree with the passages now quoted. If it were made to teach that our Lord and His saints should cease to reign and be kings at the end of the thousand years, and that their kingdom should then terminate, it would not agree with these passages, but would contradict them; and therefore no such interpretation can for a moment be admitted. The temporary nature of our Lord's kingdom is what 1 Cor. xv. 24-28, or indeed any other passage, cannot by any possibility teach. Whatever change may be here intimated, it cannot be such as to affect the kingdom in essentials, so as to destroy it, which would result if the termination of the kingdom were here taught. It must be such as to affect it only in non-essentials—in accidents—in mere circumstantials. It is not to be imagined that the subjection of the Son

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can imply any diminution of the authority, power, and glory of our Lord. His glory will be greater then than ever; because it is only then that His work will be fully completed in the full achievement of the perfection of His kingdom; and that His glory should become less at the very time when it should become greater, is preposterous and inconceivable. The view already taken of this matter in this Journal, that the glory of the Father shall then evidently and *apparently* shine forth as the first and greatest—greater than the glory of Christ—which it did not during the thousand years, while the glory of the Mediator shall be greater than ever before, is sufficient, we think, to satisfy the requirements of the text; and it has this advantage, that it harmonises it with the passages above quoted. While the Lord Jesus Christ, therefore, shall never cease to reign,—while His glory shall never be diminished, nor His kingdom come to an end,—there is no reason, but the contrary, for supposing that the saints shall ever lay aside their crowns, descend from their thrones, become less glorious, or cease to be kings. The kingdom shall pass out of the millennium into eternity, carrying its kings, with their crowns and thrones, along with it, from one glorious condition into another still more glorious and blessed. The millennial kingdom is only a phase of the kingdom of Christ, or of heaven, and only a preparatory and transitional, and, therefore, subordinate phase. Its excellence, blessedness, and glory are, no doubt, so great, that no language is adequate to their description, nor any human understanding or imagination able to conceive or picture them forth, but they are inferior to the same features of the kingdom as it exists in eternity. The kingdom begins in this life, as we shall see. It is received and possessed here fully as to title and legal right, but only partly, and by way of foretaste, as to experience and enjoyment. It is further developed in the millennium, and approaches then more nearly to perfection; but it rises to its height and summit of perfection only in eternity, when the thousand years are finished, and God shall be all in all. The kingdom of heaven, or of Christ, includes the millennial kingdom in it. The latter is part of the former, and forms one whole with it, and what is said of the one is said of the other, unless there be some intimation to the contrary; and no such intimation bearing upon the present subject can be discovered; so that whatever excludes from, or gives entrance to, the one, excludes from, or gives entrance to, the other; and those who are excluded from or admitted into the one, are excluded from or admitted into the other. This, of course, applies only to those who are living or dead at the second coming; for those

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who are judged at the end of the thousand years can be admitted into or excluded from the kingdom in its eternal form only, as the millennial period shall then be past.

And this is further evident from the following:—1*st,* That the kingdom of God, of heaven, or of Christ, is equivalent to eternal life, by the admission of the syllabus itself. It tells us that "the saved are elected to eternal life," and refers to the two following texts in proof: 2 Thess. 2, 13, "God hath from the beginning chosen you to salvation,"—*i.e.*, elected you to eternal life. But in ver. 14 we are told what this salvation is, "Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." The obtaining of that glory is the end of both election and effectual calling. According to the syllabus, this glory must be that of our Lord during the millennium; and to obtain, to possess, to enjoy that glory, is to have an entrance into the kingdom,—*i.e.*, to obtain the end of election, or salvation, or eternal life; so that eternal life is equivalent to the kingdom. Of course, we say that the glory here spoken of is Christ's glory in the millennium, and throughout the following eternity; and in regard to this the same thing holds good, that to be saved is to have salvation, or eternal life, or Christ's glory, or the kingdom of heaven. Again, (1 Thess. v. 9,) "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,"—*i.e.*, from what has been just now said, to obtain eternal life, "who died for us, that whether we wake or sleep, we should live together with Him." To obtain salvation or eternal life, is the same thing as living together with Christ in His kingdom after His second coming. Salvation, therefore, or eternal life, is again equivalent to the kingdom, and to obtain the one is to obtain the other. By referring to these texts, the syllabus admits the truth, but in doing so destroys its own theory. 2*d,* But the same thing is plainly taught by our Lord in Luke xviii. 29, 30, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting," where it is evidently implied that the man would obtain what he sought for,—namely, everlasting life, or the kingdom of God in the millennial period. It is manifest, indeed, from the whole passage, that our Lord, the disciples, and the ruler, who said, "What shall I do to inherit eternal life?" regarded eternal life and the kingdom of God as convertible terms.

We see, therefore, that the kingdom of God, or of heaven, is eternal, and that to obtain eternal life is to obtain the kingdom;

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and a great deal more might be said in proof of the same conclusion;* but this is sufficient to disable almost every text on which the scheme of the syllabus is founded, and thus that scheme is left nearly (we hope to shew that it is left wholly) without foundation. If the millennium is equivalent to the kingdom of God—which has not been shewn, and cannot be shewn—then the syllabus proves too much, and contradicts itself; for, according to it, some believers are to be excluded from the kingdom of God, and yet are to be admitted into the same thing, or eternal life,—which is impossible. The framers of the syllabus ought to have shewn that the texts they refer to relate only to the thousand years' reign, and not to the following part of the kingdom in eternity. They have not done this; and, therefore, they have been building up a structure composed of wood, hay, stubble, or other most worthless and perishable materials, that so far from being able to stand the fire, cannot abide a blow from a feeble human hand. The great majority of the texts quoted speak of the kingdom of God, or of heaven; and although that kingdom includes the millennial reign, this is nothing to the purpose of the syllabus. We shall follow the order of the syllabus, and set down its texts, that it may be the more apparent how baseless its theory is.

2. "Eternal life and the kingdom of Christ differ in our attitude towards them. Eternal life is already possessed, (John iii. 36, v. 24, &c.) The kingdom is future, and is to be waited for." The inference is, of course, that it is not already possessed. Matt. vi. 10, "Thy kingdom come,"—the kingdom of our Father that is, or of God. Mark xv. 4, Luke xxiii. 51, both of which speak of the kingdom of God, or eternal life; which therefore is also future, and to be waited for. This is further evident from Tit. i. 2, in hope of eternal life; Tit. iii. 7, that being justified by His grace, we should be made heirs according to the hope of eternal life. Now, the apostle also teaches us that hope that is seen is not hope; for what a man seeth, why doth he yet hope for; but if we hope for that we see not, then do we with patience wait for it,—*i.e.*, for eternal life. Eternal life is already possessed perfectly in the legal right and title to it, but otherwise only partly by the best saints in the beginnings of it; in its full development, happiness, and glory, it is still future, and to be waited for; for it is not mere existence, but a perfect and happy life. For a believer to seek it, may be unbelief, as

* This conclusion is proved also by Dan. vii. 18-27; Matt. xi. 12, xxi. 31, xxiii. 13. xxv. 34-46; Rom. ii. 7, 8, iv.; Gal. v. 19-24, with vi. 7, 8; 1 Pet. i. 3-8; Col. i. 13; Jude 21; John v. 24, 29, vi. 40; 2 Tim. iv. 8; Titus iii. 5-7; Heb. iii. iv.; Rev. vi. 9, &c.

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the syllabus affirms; but where is the believer who is at all times free from every degree of unbelief? It is a duty to seek freedom from the very least degree of unbelief; and when the believer seeks this, he is just seeking eternal life. And this, among other things, was meant by the apostle when he said to Timothy, who was undoubtedly a believer, 1 Tim. vi. 11, 12, "Thou, O man of God . . . follow after . . . faith . . . lay hold on eternal life." Lay hold on, is the same thing practically with seek; and if this was the duty of Timothy, it is the duty also of all believers. Also, to the same purpose, Rom. ii. 7, Jude 21. The kingdom is to be sought for, striven for, wrought for, suffered for, Matt. vi. 33; Luke xii. 31; Matt. xi. 12; Col. iv. 11; 2 Thess. i. 5; Luke xviii. 29; but all these speak of the kingdom of God, or of heaven, which is everlasting, and equivalent to eternal life, for which we are therefore to seek, strive, work, suffer. Further, the kingdom is present in this life, Matt. xiii. 24–30, 37, 38, 44, 45, 47, xii. 28, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you," Matt. xvi. 19, xxi. 43; Luke xvii. 20, 21; 1 Cor. iv. 20, &c. It is entered into, received, possessed in this life; Matt. xxi. 31, "The publicans and harlots go into the kingdom of God before you;" Matt. xxiii. 13, "Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in;" Col. i. 13, "Translated us into the kingdom of his dear Son;" Matt. xi. 12, "The kingdom of heaven suffereth violence, and the violent take it by force," Gal. iii. 29, 18, with Rom. iv. 13. Eternal life and the kingdom, therefore, are already possessed by the believer; they are, at the same time, still future, and are to be waited for, sought for, &c., and our attitude towards them is one and the same. The kingdom, of course, is present and future, just as eternal life is so.

3. "The grounds of possessing each are different. Faith alone is our title to eternal life." "Eternal life depends upon our justification," while "the kingdom depends upon our sanctification;" and from this, and the statement that obedience, good works, are not necessary to eternal life, it would seem that sanctification is not necessary to eternal life at all. We say that the grounds are the same; and that, while faith alone is our title to eternal life, that alone which gives a legal right to it—sanctification, holiness, obedience, are no less necessary in their own place as making meet for it; for without holiness no man shall see the Lord, whether in the millennium or in eternity. Besides, in what does eternal life consist? Does it not consist principally and essentially in a renewed nature, in holiness, in the possession and

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exercise of sanctified principles and powers, from which obedience and good works proceed? And that life where it is cannot lie wholly inactive, for then it would be dead, and have no existence; for what is said of faith—faith without works is dead—is true of all the principles of that life, and of that life itself. So that to say that obedience, good works, or sanctification—for these always go together—are not necessary to eternal life, is the highest absurdity, for it is to say that a thing itself is not necessary to its own being.

But to look at the Syllabus,—"The kingdom is never promised to faith only." The kingdom is promised to faith only in Rom. iv. 16, 13, "The promise that he should be the heir of the world"—that is, of the kingdom—"was not to Abraham, or to his seed, through the law, but through the righteousness of faith," and the righteousness of faith is Christ's righteousness imputed, (ver. 3 and 5.) Also Matt. viii. 10–12. "Partakers of the kingdom are not said to enter as believers, but as righteous." Matt. v. 20, vi. 33, which speak of the kingdom of heaven and of God, and teach, if the syllabus is to be trusted, that men enter eternal life, not as believers, but as righteous; and the same thing is to be said of Matt. xiii. 43, 49, 47. Matt. x. 43, speaks only of a reward, but does not say that it is peculiar to the millennial kingdom. That reward may be the righteousness of faith with what follows it; or, for aught contained in the text, it may belong to the eternal as well as to the millennial kingdom, and so the reference is not to the purpose. Matt. xxv. 37, 46, "Then shall the righteous answer him, saying," &c., "and these shall go away into everlasting punishment, but the righteous into life eternal." Life eternal is plainly the same thing with the kingdom in ver. 34, which includes both the thousand years and the following eternity. To enter into eternal life, therefore, is to enter into the kingdom, and they enter eternal life as righteous. Luke xiv. 14, "Thou shalt be recompensed at the resurrection of the just" is not to the purpose, for eternal life is described as a recompense, the reward of works, in Rom. ii. 6, 7, and this recompense may be eternal life itself. And as the resurrection of the just is the point of time at which the everlasting kingdom in its higher form begins, the recompense, for aught said in the text, may not be limited to the thousand years, but be possessed and enjoyed through all eternity; so that, again, men enter eternal life as righteous. 1 Pet. iv. 8, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" There is nothing said here about entering into the kingdom, unless "saved" be equivalent to it, which of course it is; but to admit this is to give up the theory of the

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Syllabus. Our friends distinguish between the kingdom and "bare salvation," by which, we presume, they understand eternal life. Admitting the distinction for the sake of argument, "bare salvation" could not be better expressed than by "scarcely be saved;" and so the apostle must mean eternal life,—into which, therefore, men enter as righteous. The righteous here, however, are only believers, without reference to the degree of inherent righteousness which they may possess, and the ungodly and the sinner signify unbelievers. All believers are righteous by the righteousness of Christ imputed, and by some degree of inherent righteousness; for a man cannot be regenerated without being made in some degree holy and righteous; and the Scripture does not specify any degree of inherent righteousness, above that which is implied in regeneration, as necessary to eternal life and the kingdom. Our friends seem to go upon the supposition that it does. The penitent thief might not be equal to the apostle Paul in the degree of his holiness, but he entered into life as a righteous man. "Partakers of the kingdom are said to enter it as saints." 1 Cor. vi. 2, "The saints shall judge the world;" 2 Thess. i. 10, "When He shall come to be glorified in His saints, and to be admired in all them that believe." We say that all believers are saints, for saint just means one that is holy, by being set apart to God, and by some degree of inherent righteousness. There is nothing against this in 1 Cor. vi. 2, and it is plainly taught in 2 Thess. i. 10. "Admired in all them that believe" is so far explanatory of "glorified in His saints;" and it cannot mean to be admired on account of the exercise of severity towards some that believe in casting them into the lake of fire, for in ver. 11 the apostle prays that God would count them worthy of this high calling,—that is, of being of the number of those in whom our Lord is to be glorified and admired; and he could not pray that they might be counted worthy of exclusion from the kingdom, and of being hurt of the second death. Admired in all them that believe clearly implies that all believers are then to be possessed of such excellence, glory, and happiness, as that the grace and power of the Lord Jesus Christ are greatly to be wondered at on that account; and this, of course, is evidently in the kingdom. The saints enter as believers then. Rev. xx. 6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power," &c. This does not say that some believers are not holy, or that some of them have not such a degree of holiness as is necessary for the kingdom. To have part in the first resurrection means to be then raised; all believers are then raised; all believers are consequently blessed and holy, or "saints;" and all believers

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therefore enter the kingdom. Ver. 9, "They compassed the camp of the saints about and the beloved city," is not to the purpose, for the saints here are those born after the advent, and living in a mortal state. Dan. vii. 18, 22, 27, the saints here enter the everlasting kingdom, which is eternal life. They possess it for ever, even for ever and ever, so that they enter eternal life as saints. Matt. xxvii. 52, 53, "Many bodies of the saints which slept arose." We do not see very clearly the bearing of this text upon the subject; but if it proves anything, it proves that only saints shall be raised at the coming, and that all who are then raised shall enter the kingdom. But all believers are then raised, so that all believers are saints.

"The kingdom depends upon our sanctification." Doubtless, but only in the same way that eternal life depends upon it. "Imputed righteousness is already possessed by the believer, Rom. iv." The inference is, that it is not to be sought; but, if the example of Paul is to be followed, this inference is false, for he says, in Phil. iii. 8,—"I count all things but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is of the faith of Christ, even the righteousness which is of God by faith." He here seeks imputed righteousness while he already possessed it, although, no doubt, in ver. 10, he seeks to win Christ for inherent righteousness. "Active righteousness has still to be sought by the disciples as the way to the kingdom. Matt. vi. 33, 'Seek ye first the kingdom of God and his righteousness.'" But this is just the righteousness which is of God by faith, or imputed righteousness; at least it cannot be shewn that this is not included. Besides, this is the kingdom of God, and active righteousness is to be sought as the way to eternal life. "The following are some of the qualities required:—Poverty of spirit, meekness, purity, &c., Matt. v. 1–12, xviii. 3." These speak of the kingdom of God, or of heaven. "Righteousness in general, 1 Cor. vi. 9, 10; Eph. v. 5; Matt. v. 20, xiii. 43;" all of the kingdom of God. Luke xiv. 14, "Recompensed at the resurrection of the just;" all who are raised are believers or righteous. Love of God. James ii. 5, "Heirs of the kingdom which God hath promised to them that love him." The kingdom of God again. Besides, all believers have faith; and as there cannot be faith without works, so there cannot be faith without love, for faith worketh by love. All believers, therefore, love God in some degree, and there is no degree mentioned here; rather it is taught that the existence of any degree, even the lowest, of real love to God, gives a right to the promise, and an entrance into the kingdom. "Consistency and advance in

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grace, 2 Pet. i. 5–11." The everlasting kingdom of our Lord and Saviour Jesus Christ, not merely the thousand years' reign. "Is obedience necessary to eternal life? No; but it is for the kingdom, Luke xix. 11–26." The kingdom of God or eternal life. Heb. iii. iv., These chapters speak of the "rest." On the hermeneutical principles of our friends, it might be as reasonably maintained that men enter the rest or the kingdom, not as righteous, but as believers, Heb. iii. 18, 19, iv. 3, 6. To be partakers of Christ, however, is to have an entrance into the rest, which is just the everlasting kingdom; and if obedience is necessary to the rest, it is necessary also to eternal life. Besides, Heb. iii. iv., those who are excluded, are so because of unbelief, and are therefore shut out for ever from the kingdom. "Are good works necessary to obtain eternal life? No, but they are to the kingdom." Matt. vii. 21, "The kingdom of heaven." Matt. xxv. 34, "The kingdom prepared,"—*i.e.*, ver. 46, "life eternal;" so that, if good works are not necessary to the one, neither are they to the other. John v. 29, "They that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." From John vi. 40, the life here is evidently eternal life, as indeed is indubitable from the words themselves. Damnation, too, is just eternal death. It is unwarrantable to assume, and it is impossible to prove, that life here means only a part in the millennial kingdom; or that damnation, *κρίσις*, means a temporary exclusion from the kingdom. It must mean either a temporary or eternal exclusion from the kingdom. But in neither sense can it apply to believers; for, John v. 24, "He that believeth on him that sent me, . . . cometh not into condemnation, *κρίσιν*, but is passed from death unto life." No believer can be excluded from the kingdom therefore; and every believer is of those who have done good; and no believer is considered to have done evil, not even Manasseh, king of Judah. John v. 29, 24, is sufficient to overthrow the whole system of the Syllabus. Luke xiv. 29, The discourse here, as appears from ver. 15, is of the kingdom of God. We see, therefore, that the very same qualities that are required for the kingdom are required for eternal life; and this is further manifest from Rom. ii. 7, 8, where patient continuance in well-doing is represented as necessary to it. Rom. viii. 13, "If ye through the Spirit do mortify the deeds of the body, ye shall live," of course, eternally. The opposite is, "If ye live after the flesh, ye shall die," that is, eternally. Rom. vi. 22, "Ye have your fruit unto holiness, and the end everlasting life;" holiness and "righteousness in general." Luke xiv. 26, 27, "If any man come after me, and hate not his father and mother,"

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&c., "he cannot be my disciple: and whosoever doth not bear his cross, and cometh after me, he cannot be my disciple." But a man cannot have eternal life without being a disciple. Gal. vi. 7, "Whatsoever a man soweth, that shall he also reap;" ver. 8, "For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting." To sow to the Spirit is to bring forth the fruit of the Spirit,—love, joy, peace, &c., Gal. v. 22–24, and to crucify the flesh with the affections and lusts; and to sow to the flesh is to bring forth the fruits of the flesh,—adultery, fornication, uncleanness, &c., Gal. v. 19–21; 1 Cor. vi. 9, 10; Eph. v. 5. Those very fruits which are required for the kingdom are required also for eternal life; and the very same things which exclude from the kingdom, equally exclude from eternal life; for a man must either sow to the flesh or to the Spirit,—there is no medium; a man cannot serve two masters. These texts evidently require for eternal life that holiness and obedience which God commands, and which the Syllabus says are required for the kingdom. Neither these texts, nor any other in Scripture, divide believers into two classes, a higher and a lower,—the former characterised and distinguished by the possession of a certain superior degree of holiness and amount of obedience qualifying them for the kingdom, while the latter stand upon an inferior platform, and though still believers, and therefore sure of eternal life, are not worthy of the kingdom. Scripture does not lay down one standard for the kingdom, and another and a lower for eternal life. It requires for both faith, holiness, obedience; but while it enjoins us to aim at the very highest perfection of these, it teaches also that the possession of faith, holiness, obedience, irrespective of the degree or amount, secures an entrance into both eternal life and the kingdom. Wherever there is faith, there is the possession of these in some measure, for faith purifieth the heart, it worketh by love, and without works is dead. Can a man be a believer without some measure of these things? If he has not, he is no believer; but if he has any measure of them, then he is a child of God, and an heir of the kingdom. When it is said that faith and repentance are required for eternal life, all is said, for these include all holiness and obedience. The case of the little children, Luke xviii. 15, *βρέφη*, infants, sucklings, regarding whom the Lord said, "of such is the kingdom of heaven," is worth consideration with reference to sanctification, active righteousness, obedience, love of God, and the like; for they can have these only in the principle,—only, as it were, in the seed.

But it is necessary to notice particularly 1 Cor. vi. 8-11, which

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is regarded as the great stronghold of the system, and upon which is founded the assertion that "the excluded are shut out, not as unbelievers, but as unrighteous, or unholy." Unrighteous, unholy, unbelievers, are, however, only different designations of the same persons, taken from corresponding aspects of their character and conduct, and applied to them as one or other of these aspects is specially regarded; but the fact that unbelievers are excluded as unrighteous or unholy—their unbelief being a principal reason why they are so called and treated—is no ground for imagining that any believers can be regarded and treated as such. But our friends read this passage in a way peculiar to themselves:—"Know ye not that the unrighteous shall not inherit the kingdom of God? . . . And such *are* some of you," substituting ἐστε for ἦτε, "are" for "were." Even although ἐστε were supported by the authority of all the best manuscripts, or indeed of all the manuscripts together, the force of the internal evidence against it would be sufficient to insure its rejection as a mere mistake of transcription. For in 1 Cor. i. 2, the apostle says to them that they are "sanctified in Christ Jesus;" holy therefore; "called to be saints." And in ver. 8, that the Lord shall "confirm you unto the end that ye may be blameless in the day of our Lord Jesus Christ;" and in 1 Cor. vi. 2, that they shall judge the world as saints; that is, since they are saints they shall judge the world. And the expression in 1 Cor. vi. 11 is peculiar. It is not *ταῦτά τινες ὑμῶν ἦσαν*, (such were some of you,) but *ταῦτά τινες ἦτε*,—indicating that the part meant by *τινες* was nearly equal to the whole of the Corinthian church.* It is as much as to say, that almost all of them in their heathen state pursued, some one, some another, some perhaps several, of the evil courses mentioned. Beza finds no limitation in *τινες* at all. He makes it *et hæc eratis unusquisque*,—such were every one of you. Those who were not such must, at all events, have been few; and the apostle is not speaking of a small section, but may be fairly regarded as speaking of the whole Church. Now, is it possible that he could say they were sanctified, saints, or holy and righteous, and in a state in which the Lord would confirm them unto the end, and also tell them that they are, at the same time, unrighteous, fornicators, idolaters, adulterers, and the like? That would have been to contradict himself, to speak in the most absurd manner imaginable, and is utterly inconceivable. He could not therefore have said ἐστε, but of necessity ἦτε; not "are," but "were." But ἐστε is to be rejected on external grounds.

* Lange's "Bibelwerk."

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We are not aware that it has any authority to rest upon at all. We do not pretend, indeed, to be acquainted with every conjecture and emendation of every critic in this very critical age, but we know that ἦτε is supported by an overwhelming amount of authority. It is the reading of all the best and most approved critics,—of Lachmann, Tischendorf, &c; and "such were some of you," therefore, is correct. We might admit that the aorists—*ἀπελούσασθε, ἡγιάσθητε, ἐδικαιώθητε*—are rightly rendered by "were washed," "were sanctified," &c., for that would not alter the state of the Corinthians; because, if there be any truth in the statement, that the gifts and calling of God are without repentance, they were still washed, or clean, holy, justified, when Paul wrote to them. It is of little consequence whether it be translated "are," or "were," washed, &c.; for the aorist indicates an act whose results in this case continue to the present time; while the imperfect ἦτε signifies a habitual condition or course of conduct, which was, but is now no longer, and is here equivalent to, ye were unwashed, impure, unholy, unjustified, and that habitually; and then follows the aorist, and explains how that condition ceased to exist, and the new condition of purity, holiness, justification—the present state of the Corinthians—was introduced and continued. The imperfect here refers to a remoter past than the aorist, which terminates when the past time signified by the aorist began, so that the Corinthians were not "such" after they were washed. There is nothing here to shew that they were not saints, or righteous.

The only passage in the epistles to the Corinthians which we have been able to discover that has any appearance of favouring the view of our friends, is in 2 Cor. xii. 2. "I fear . . lest I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed." But this does not really favour them. *Τῶν προημαρτηκότων* means, "which heretofore have sinned," (2 Cor. xii. 21;) that is, before they became Christians. The case of the Corinthians, like that of all or most converts from heathenism, was peculiar. Nothing was more likely than that many of those brought up and educated in the views and practices of paganism, and especially of Corinthian paganism, should, after becoming Christians, only arrive by slow degrees at right views and feelings as to some of the abominations which they formerly practised. This is a phenomenon with which missionaries in heathen countries are well acquainted. They have frequent experience of the difficulty of getting converts properly enlightened and trained to right feelings respecting some of their former heathen practices. The apostle is

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afraid, therefore, lest he should have to bewail not their total want of Christianity, but only its great imperfection.

Now, 1 Cor. vi. 8-11 does not give the slightest countenance to the doctrine of the Syllabus; for it does not say or imply that the Corinthian believers *are* such as will be excluded from the kingdom; it only says that they *were* such. They were no longer such, and so would be admitted, if they held fast the beginning of their confidence. When the Corinthians were such they were not saints, neither were they hypocrites, but only heathens.

"Simplicity of faith in the doctrine of the millennium" is required for the kingdom, Mark x. 14, 15, Luke xviii. 17. These texts speak of the kingdom of God, or eternal life, and are not to the purpose. Besides, to receive the kingdom of God does not mean to receive the doctrine of the millennium. The kingdom of God means sometimes the gospel, the word of the kingdom, Matt. xxiv. 43, xiii. 19. The kingdom is present in the gospel; and to receive the gospel—to believe in Christ —is to receive the kingdom, and to enter into it, which every believer does in the title, in begun preparation, and in the Holy Spirit, who is the earnest of it. But this may be without belief in the doctrine of the millennium. Can any man believe that the multitudes of believers, living and dead, who do not, and did not, believe that doctrine—many of them most holy and saintly men—will be excluded from the kingdom? We, at least, cannot believe anything so incredible.

"Is baptism necessary to eternal life? No; but it is to entrance into the kingdom, John iii. 5." The kingdom of God, or eternal life, is spoken of here; so that if baptism is necessary to the one, it is equally so to the other. Baptism, however, is not meant here at all. To be born of water and of the Spirit, means nothing more than to be born again. The water signifies the manner of the Spirit's operation—His cleansing power; just as fire in other places means His quickening, enlivening power. The water means something by which a man is regenerated; but baptism implies that he is regenerated already. It is a sign and seal of the blessings of the covenant of grace. It confirms them, and implies their previous possession, but it does not bestow them; and, in particular, it is not regeneration. It is evident from the whole context that our Lord means only regeneration, in his discourse with Nicodemus. We refer, however, to Turretine, loc. xix., quæst. 12, sec. 19, for the full and complete establishment of this view. Matt. xxi. 31, 32, "The publicans and the harlots go into the kingdom of God before you; for John came . . . . and ye believed him

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not, but the publicans and harlots believed him," &c. This speaks of the kingdom of God, and is not to the point. The publicans and harlots might be baptized, but it is not said that baptism is necessary for the kingdom. Besides, John's baptism is different from Christ's. But if this text represents anything as necessary, it is faith and repentance, and not baptism at all. Baptism is only necessary when a man knows it to be our Lord's will that His followers should be baptized, and has it in his power to be so; not otherwise. It is like many other things, necessary only *ex necessitate præcepti, non medii.* Rom. vi. 5, "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." This speaks of Christ's resurrection, but not of that of the saints at His coming; for the likeness of His resurrection answers to the likeness of His death; and as "planted together" in the latter does not mean temporal death, but death unto sin, so "planted together" in the likeness of His resurrection, does not mean the resurrection of the body, but rising from the death unto sin, to walk in newness of life; and this is just what is signified, but not effected, by being buried with Him by baptism unto death. If this should be disputed, we might say, that if "the likeness of His death" be held to mean baptism, and "planted together in the likeness of His resurrection," participation in the first resurrection, it would follow that, as all believers are then raised, all believers are baptized, which is false. If all believers are baptized, and are all raised then, all believers must, as a matter of course, enter the kingdom. We might say further, that "planted together in the likeness of His death" does not refer to baptism at all, but only means being dead unto sin. The text says nothing about the necessity of baptism, either for the kingdom or eternal life. The passage says, indeed, "If we be dead with Christ, we believe that we shall also reign with him;" that is, in His everlasting kingdom; but being dead with Christ (to sin and the law) is very different from being baptized. Baptism signifies and seals our dying to sin, and rising to newness of life; it presupposes them; and it is not by baptism, therefore, that we are planted together in the likeness of His death. If this passage is to be of any avail, it must prove that no unbaptized person can be dead with Christ—dead to sin—or walk in newness of life. But, of course, it does not teach or imply any such doctrine.

4. "Circumstances which hinder not eternal life, affect our obtaining the kingdom." To affect our obtaining the kingdom is one thing; to affect the reward in it is another. "Is the surrender of riches necessary to eternal life? No; but it is to

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entrance into the kingdom, Matt. xix. 23-29; Mark x. 23-27; Luke i. 53, vi. 20-26, xviii. 24-27." All these, with the exception of Luke i. 53, speak of the kingdom of heaven, or of God, and prove too much. Luke i. 53, "He hath filled the hungry with good things, and the rich he hath sent empty away." From verse 52, "He hath put down the mighty from their seats, and exalted them of low degree"—it might as reasonably be concluded, that to be of low degree is not necessary to eternal life, but it is to the kingdom; and that all Christians who happen to be of high rank or position, or possessed of great authority and power, must throw them all away if they will enter the kingdom. God gives men rank, position, power, authority, to be used for His glory; they are part of the talents intrusted to their care, and the man who wilfully divests himself of them—who does not maintain them and employ them in God's service—hides his talent in the earth, and will be dealt with accordingly. And the same thing is to be said of riches. God gives them to men that they may be stewards of them for Him, and the only surrender that He requires of them is, that they regard them not as their own, but His, and employ them conscientiously and faithfully for the advancement of His cause and glory. The command to the rich man was specially addressed to him, not to all. It may be possible, occasionally, that a Christian may find it necessary to act upon it—to sell what he has and give to the poor; but if all Christians were to act upon it, they would not be doing a duty, but committing a sin. The hungry in Luke i. 53 were just those who hunger and thirst after righteousness, with a primary reference to those Jews who waited for the consolation of Israel; the rich are those who think with Laodicea, that they are rich and increased with goods, &c. "The kingdom is to be enjoyed by poor disciples, Luke i. 53, vi. 20;" but this is the kingdom of God, as before. Jas. ii. 5, "Heirs of the kingdom which God hath promised to them that love him;" the kingdom of God again. Besides, these texts do not say, that no rich man can enter into the kingdom. It is more difficult for a rich man, no doubt, as our Lord declares, because riches render this world more pleasant, and the need of a better less felt, and men are exceedingly prone to trust in them. It is not riches themselves, however, that make an entrance more difficult or impossible, but the trust in riches. There is nothing said about the impossibility of any rich man, who does not trust in his riches, entering. Such a man will enter, just as certainly as the poorest. It is the trust in riches which is to be thrown away, not the riches themselves, which are to be used as above indicated. Do all rich men

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trust in their riches? Are all the wealthy and liberal contributors to the cause of Christ in the present day to be shut out from the kingdom? The rule for the rich is laid down by the apostle Paul, in 1 Tim. vi. 17-19, and all who act upon that are sure of eternal life, and so of the kingdom.

"Marriage does not affect eternal life; it does affect the kingdom, Matt. xix. 10-20,"—the kingdom of heaven, or eternal life. Rev. xiv. 1-5, 144,000 standing with the Lamb on Mount Sion, "These are they which were not defiled with women, for they are virgins." 1. No conclusion can be drawn from this text until its meaning be settled, which it is not. 2. It is not on the ground of their being virgins that they are so distinguished, but because they were not defiled: the fact that they are virgins is only mentioned to shew this. But marriage does not defile. "Marriage is honourable in all, and the bed undefiled;" and the married may be as free from defilement as the unmarried. And is the virginity, therefore, not something other than literal? 3. It is evidently implied in the text that these are only men; and if so, are all women excluded from the kingdom? 4. Are the great multitude which no man could number, (Rev. vii. 9,) who are plainly in the kingdom, all unmarried persons? And if not, in what manner did their marriage affect the kingdom? Did it render the entrance more easy, or more difficult? Or does it affect their rewards in the kingdom; and if so, is it in the way of increasing them? There cannot be the slightest doubt that the overwhelming majority of those in the kingdom—infants do not here come into consideration—will be found to have been married persons, and that their rewards will be all the greater on that account. 1 Cor. vii. 32-35, we admit, of course, that some may be able to serve God better in the single than in the married state, and will therefore obtain a greater reward than had they changed their condition; but this is not true of the great mass of mankind, otherwise Paul would have altered very considerably the first part of this seventh chapter. And the apostle had respect to the particular circumstances of the Corinthian church at the time,—"it is good for the present distress,"—when he gave these instructions, which are therefore applicable to all similar circumstances; but he did not mean to teach as a general position that marriage is disadvantageous. It is reasonable to believe that he would not have required of bishops—pastors—anything that would hinder their full devotedness to God's service, or lessen their reward in the kingdom, but the very contrary; yet he lays it down as a qualification, and, as Calvin calls it, a virtue of a bishop, that he be the husband of one wife, or a married man; for if a

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bishop is here forbidden to have two wives, he is as plainly required to have one. The apostle evidently thought that a bishop would be all the better fitted in this way for the full discharge of the duties of his office, and so obtain a larger reward in the kingdom. Now, if this is true of bishops, it is equally true of others. But generally, and apart from a special office, what is good for one man may be very bad for another; and what Paul means to teach is this—that men are fairly to consider their whole circumstances and marry or not, just as they find that they will be better able thereby to serve the Lord. Marriage does not affect the entrance into the kingdom to any believer, but it affects the rewards in the kingdom, by reducing them in a few cases, and, in the great majority, by increasing them. Whether in the church or any other department of life, the men who have left the deepest footprints, who have laboured most energetically, and with the greatest and best results, have, with few exceptions, been married men. And were men in any great numbers to follow the course indicated by the Syllabus, it would no doubt affect the kingdom for themselves, and also for others; and how, the history of celibacy in the Church of Rome, or any other society, is sufficient to inform us.

"Is much tribulation necessary to eternal life? No; but to the kingdom, Acts xiv. 22;"—the kingdom of God as before. Rev. i. 9 only implies that John, and those to whom he wrote, were enduring tribulation; it says nothing about the necessity of it to the thousand years' reign, unless, indeed, the apostle be considered as addressing all believers in his own day and after ages, and the text would shew that all believers endure tribulation in some shape, which is true; and then, since, according to the Syllabus, only some believers enter the kingdom, it would prove that tribulation is necessary to eternal life.

"The kingdom is for the slain for Christ's sake, Matt. x. 39; xvi. 25, 26; Luke ix. 24, xvii. 33." These texts do not imply that the kingdom is only for the slain for Christ's sake. John xii. 25, "He that hateth his life in this world shall keep it unto life eternal." The kingdom is not mentioned here, unless it be the same with eternal life. Eternal life is for the slain for Christ's sake.

5. "Notice God's position concerning (1) eternal life. 'Tis a gift, Rom. vi. 23; John x. 28, xvii. 2." So is the kingdom. Luke xii. 12, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." "The result of God's mercy, Jude 21; Rom. v. 21." So is the kingdom, Jude 21, "Looking for the mercy of our Lord Jesus Christ unto eternal

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life." This mercy is to be obtained at the advent, and its result is the kingdom; for the apostle could not exhort them to look for mercy manifested in the way of casting some of them into the lake of fire. Luke xii. 12, "It is your Father's *good pleasure*," &c. 1 Pet. i. 3, 4, "Who according to his abundant mercy hath begotten us again unto a lively hope . . . to an inheritance," &c., which is just the kingdom. Gal. iii., iv., Phil. i. 6, Col. i. 12, 13, Titus ii. 11-14, iii. 5-7, "According to his mercy he saved us . . . that . . . we should be heirs (*i.e.*, of the kingdom) according to the hope of eternal life;" (This last clause denotes the manner in which we are heirs—heirs of an eternal kingdom,) (Rom. viii. 32.) "The saved are elected to it, Acts xiii. 48, 1 Thess. v. 9." God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Salvation, therefore, is the same with eternal life. "Who died for us, that whether we wake or sleep we should live together with him," at his coming and in his kingdom, 2 Thess. iv. 13-v. 11. To live together with Him is plainly the same thing with obtaining salvation, or obtaining the kingdom, and therefore the saved are elected to the kingdom. 2 Thess. ii. 13, take in ver. 14; the end of election and calling is the same. Men are called to what they are elected to—elected to salvation; called to obtaining of the glory of our Lord Jesus Christ, in His kingdom, that is; salvation, eternal life, and the kingdom are the same therefore. Men are elected to what they are effectually called to, and are therefore elected to the kingdom as well as to eternal life. Also James ii. 5, "Hath not God elected (ἐξελέξατο) the poor of this world to be . . . heirs of the kingdom?" If some, then all the heirs of the kingdom are elected to it. (2.) "The kingdom. 'Tis a reward, Matt. v. 12, Luke vi. 23." "Great is your reward in heaven." This reward may be in the kingdom, or it may be eternal life itself, for it also is a reward, Rom ii. 6, 7. "Luke vi. 20, xiii. 28, the kingdom of God; Rev. xi. 15, 18, the everlasting kingdom." These texts are not to the point. "Does God count any worthy of eternal life? No; but he does of the kingdom, Luke xx. 35." They which shall be counted worthy to obtain (καταξιωθεντες) that world, and the resurrection from the dead—those counted worthy of that world, or the kingdom, are also counted worthy of the resurrection, (ἐκ τ.ν), and conversely. Do any rise at that resurrection who are not counted worthy of it? Of course not. But all believers then rise,—are therefore counted worthy of that resurrection, and so of the kingdom. 2 Thess. i. 5, 11; the kingdom of God as before. 2 Tim. iv. 8; nothing about worthiness here, but only about the righteous Judge, and a crown of righteousness

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to be given at that day to all them that love His appearing. That crown is the crown that fadeth not away; it is not temporary, but the crown of the eternal kingdom. The text proves, therefore, if anything, that men are counted worthy of eternal life.

6. "Man's position. Hence the believer should be assured of eternal life. He is spoken of as saved, 1 Cor. i. 18; Eph. ii, 5, 8; 2 Tim. i. 9; Tit. iii. 5." But for the very same reasons, as we have seen in last section, the believer ought to be assured of the kingdom. This is plain, even from Tit. iii. 5, with ver. 7, that being justified by His grace, we should be made heirs—of the kingdom, that is—according to the hope of eternal life. Believers are in the kingdom now, and are sure of it in the future, Col. i. 13; Luke xii. 12; Phil. i. 6; Eph. i. 13, 14, ii. 6; Col. iii. 4, 24; 1 Pet. i. 5; 1 Thess. ii. 12; Gal. iii. 29; from whence we see, among other things to the same purpose, that believers are called to the kingdom, constituted heirs of it, are sealed to it, have the earnest of it, are kept by the power of God unto it, shall enter into it when Christ who is our life shall appear, and therefore should be assured of it. "He may well be doubtful about the kingdom." From what has been already said, it is clear that he ought not. The texts referred to are 1 Cor. ix. 24–27; Phil. iii. 11–14. As to the first, there are two things to be noticed, first, Paul acts, and exhorts the Corinthians to act as he did, that they might obtain the prize, the incorruptible crown. But there is nothing to indicate that this crown is peculiar to, and only to be worn in, the millennial kingdom. On the contrary, it is incorruptible, a crown of glory that fadeth not away, and therefore the crown of the everlasting kingdom. Second, Lest . . . "I myself should be a castaway." But castaway in regard to what? There is nothing to hint that it is the thousand years' reign only; and we are perfectly entitled to hold that the apostle had the eternal kingdom in view. If this text shews, therefore, that men may be doubtful about the millennial kingdom, it shews equally that they may be doubtful about eternal life. Moreover, God has appointed a special reward for each believer, and He gives to each the grace to enable him to gain it. The greater the grace, the greater the effort that is required. Should the apostle, therefore, not act in a way answering the grace he had received, he would be ἀδοκιμος, unworthy, not of the kingdom, but of the amount of that grace, and of the reward corresponding. But Paul is only giving an example of a violent man taking the kingdom of heaven by force; and the passage does not shew doubtfulness at all; it only sets forth and impresses upon the Corinthians the necessary connexion between obedience and

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salvation, so that if a man do not obey, strive, deny himself, he will not reach it, in order that they might be incited to run that they might obtain. The apostle could not be doubtful, for he wrote to the Corinthians in A.D. 59; and when he wrote to the Thessalonians in A.D. 54, he was quite assured, 1 Thess. iv. 14, v. 9, 10. Moreover, his language in this place puts his assurance out of all question; "I, therefore, so run;" so, that is, so as to obtain. "So fight I, not as one that beateth the air," but as one who knew and saw his antagonist, who directed his strokes with force and skill, and who knew their effect would be to disable and destroy his enemy, and to gain for himself the victory. As to Phil. iii. 11-14, "If by any means I might attain unto the resurrection of the dead," (*καταυτησαι,*) "to attain," (Acts xxvi. 7, Eph iv. 14,) means "to reach," not in title and security, but in full, actual possession and experience. The word is different in ver. 12, "Not as though I had already attained," *ελαβον,* received or laid hold of; it is equivalent to "reaching perfection." Laid hold of what? Not the resurrection of the dead plainly, but something else,—something in order to winning Christ, and attaining unto that resurrection; and which he follows after that he may lay hold of it. What he seeks to lay hold of is just that degree of perfection which our Lord had designed for him in this life. He had not reached that as yet, but it was necessary that he should; and as Christ had apprehended him, laid hold of him, for that very purpose, he found in that a perfect security and assurance of apprehending it. The first resurrection, too, is not the entrance merely into the millennial, but also into the eternal kingdom. Those who do not attain to that resurrection shall come forth to the resurrection of damnation, to shame and everlasting contempt; there is neither kingdom nor eternal life for them. All believers, however, attain to that resurrection. Besides, how could Paul be either doubtful himself, or say anything on account of which believers might be so, when he wrote i. 6, 20-23, ii. 12, 13, iii. 20, 21 of this very epistle? It is impossible. But perhaps the argument is, If the apostle Paul, so holy, so highly favoured, and so strong, required to fight, run, strive, in such a way, to gain the kingdom, how can those who are so far inferior to him be otherwise than doubtful? But this proceeds upon a misconception; because, 1*st*, Scripture does not lay down any specific amount of holiness, effort, obedience, as necessary to the kingdom, above what is implied in regeneration. If a man is a believer, he is sure of the kingdom; he is in it already, and will be carried along with it through all its future stages of development. The apostle would have entered just as certainly had he died shortly after

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the Lord appeared to him on the way to Damascus, as he will now, after having lived to be such a one as Paul the aged. 2. The rewards in the kingdom are according to works; and although ordinary Christians may not obtain a reward equal to that of the apostle, they will nevertheless obtain their own reward. 3. A high degree of holiness does not in any way alter or render less rigid the connexion between obedience and eternal life. It was as necessary for Paul to exert his gigantic energies, as it is for a babe in Christ to put forth his infantile powers. By the very possession of such grace and strength, the apostle was bound to greater exertion than others who had less grace and strength; and had he contented himself with doing no more than an ordinary Christian, he would have been unfit for, unworthy of, his position and advantages, just as a mighty champion, who, on the day of battle, should put forth only the strength of a common soldier, might well be deemed unworthy of his post and endowments. "To whom much is given, of him also much shall be required," &c. If the apostle strove with such absorbing and fiery intensity of energy, it was no more than was needful to answer his peculiar position, and to maintain at its proper rate the rapidity with which he was advancing. A degree of force and effort sufficient to save an ordinary Christian from being *ἀδοκιμος* would not have sufficed for such a Christian as the apostle. Although, in one sense, the way of holiness becomes more level, smoother, easier, the longer a man walks in it, in another sense it is not so. It is like climbing a mountain, which becomes steeper and still steeper the higher a man rises. A less degree of exertion will secure progression in the lower stages of the ascent, till at length it is only by the most resolute and skilful efforts that the climber can maintain his position and continue to advance. As he draws near the lofty glittering summit, were he to content himself with an amount of exertion sufficient for the lower and more easy stages, he would certainly lose his footing, lose his hold, fall downwards, and be *ἀδοκιμος*, as unfit for such high and arduous climbing, while in every way fit for less elevated regions of the mountain. But it is not necessary to suppose it more difficult for Paul than for others, as it is certainly not more difficult for others than it was for Paul. It is enough if the amount of effort required from each be proportioned to the degree of his grace and strength; and this is the truth. Every man is to aim at perfection, but no man will be shut out from the kingdom because he is not so holy, or has not done so much, as another. The man who received two talents might not perhaps exert so much energy as the man who had received five, but he was not shut

out from the kingdom because he had not made the two into ten. Besides, the farther a man advances in grace in this life, the more conscious he is of his imperfection; he has a clearer and more comprehensive view of the exceeding breadth of God's law, and of the immense distance that still separates him from conformity to the perfect standard; and just in proportion to the breadth and clearness of his view will be his feeling of the necessity of still greater exertion. That feeling increases in strength as a man becomes more holy; and if the apostle had lived fifty years longer, it would have been much stronger; and he would have expressed it more strongly too had there been occasion, than when he wrote these words to the Corinthians; and it might as well have been said if the apostle, fifty years later, so strong, so holy, so highly favoured, felt so deeply the necessity of striving, how could the apostle in the actual case, so inferior to himself in the supposed case, be otherwise than doubtful? But Paul was not doubtful, and so we see how false is the argument. Ordinary Christians have not the apostle's clearness and comprehensiveness of view; neither can they experience the intensity of his feelings as to the necessity of exertion, nor have they the apostle's grace and strength; and they will be judged according to what they have, not according to what they have not.

"The threats of God against believers relate to the kingdom, Matt. v. 19, 2, vii. 21, xvi. 19, xviii. 3, 21–35, xix. 23–29, xxv. 1–30; Mark x. 15; Luke vi. 20–26, xii. 31–48, xix. 11–26; John iii. 5; 1 Cor. vi. 9, 10; Gal. v. 19–21; Eph. v. 5; 2 Pet. i. 5–11; Heb. i.–xiii." But all these texts relate to the kingdom of God or of heaven, or the everlasting kingdom, or the kingdom which cannot be moved, and are therefore not to the purpose. If they prove that any believer shall not enter, or may well be doubtful about, the kingdom, they prove the same things in regard to eternal life. But the fact that threatenings relating to the kingdom are addressed to believers is no ground for the inference that therefore some believers shall be excluded from the kingdom, because these threatenings may be and are part of the means which God employs in bringing them to the kingdom, and in securing that not one of them shall be shut out from it. If threats are used for this purpose, it is sufficient to destroy the argument of the Syllabus, unless it can be proved that threatenings cannot be uttered without implying their actual infliction upon some of those to whom they are addressed. One instance is as good as a hundred, and the case of the Ninevites is an instance in point. From Jonah's declaration it might as well have been inferred beforehand that the threatening would

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be inflicted upon some of the Ninevites; but the inference would have been false. God intended that it should not be inflicted on any of them, and He made the threatening itself a means of preventing its infliction. And so may it be, and so is it, with the threatenings to believers. They are conditional upon disobedience; but no believer can so disobey as to incur them, because they are kept by the mighty power of God through faith unto salvation ready to be revealed in the last time, (the kingdom.) He that hath begun a good work in them will perform it until the day of Jesus Christ. It is God that worketh in them, both to will and to do of His good pleasure; and these threatenings are one of the means whereby He works in them, and so keeps them by His mighty power unto His kingdom. We do not need to shew how threatenings operate in this way, because what has been said is sufficient to destroy any argument deduced from them. The fact that threatenings are addressed to believers is of no force at all, either in itself, or as against the positive proof that they shall all enter the kingdom. It ought to be shewn either that there are unconditional threatenings or predictions declaring that some who are plainly and incontrovertibly believers shall be excluded from the kingdom; or that, if the threatenings are conditional, that some believers may act so as to incur their infliction; but neither of these things can be shewn.

7. "There are degrees in the kingdom, Matt. v. 19, xi. 11, xviii. 1, 4, &c. This is not said of eternal life." These texts, however, speak of the kingdom of heaven or the everlasting kingdom, which is equivalent to eternal life, and implies the eternity of the degrees. It may not be said that there are degrees in eternal life, but the reason is perhaps that this is so plain and obvious that any mention of it would be superfluous, especially since it is said of the everlasting kingdom. All the regenerate have eternal life; they are all spiritually alive, and in that respect are equal; but to say that there are no degrees in eternal life in this sense, is to say nothing. For have all believers in this world the same amount of life, the same degree of mental power and capacity, strength of will,—largeness, warmth, force of affection? do they all enjoy the same nearness to God, the same amount of His favour, and so the same degree of happiness? And if not, can any reason be assigned why these differences should cease, and all the redeemed be placed on the same level in eternity? There are degrees in the millennial kingdom, or differences of reward, consisting in degrees of personal excellences, with their results and accompaniments. These degrees are determined by men's works, whether in the way of active

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service, or of patient suffering and endurance; they depend, in short, upon the gifts and grace men receive here, and upon the use they make of them. Some are superior to others in these respects in this life; they will consequently occupy a higher degree or receive a larger reward in the millennial kingdom,—that is, they will themselves be more excellent, possess therefore greater power and authority, and have more of happiness to answer their larger capacities. One of the constituents of their greater reward will doubtless be a capacity of more rapid growth than others possess. They will be superior to others when the millennial kingdom begins; and by reason of their greater power of growth in all excellence, they will be still more superior to them when that kingdom ends; and the very same reason that gave them their higher degree in that period of the kingdom will secure to them the same, or rather a higher and ever higher degree throughout the endless period that follows. They enter upon the thousand years with great advantages; they will enter eternity with still greater, and will continue to rise with ever-increasing rapidity. They will be more excellent, more glorious, more happy in eternity than in the millennium. The degrees and rewards of the thousand years' reign may be temporary, as our friends affirm, but they are temporary only in the sense of being developed into higher degrees and greater rewards in eternity. Is it credible that the apostles Paul, Peter, John, and other eminent saints who most nearly approach them,—who on earth were so far superior in holiness to ordinary Christians, and also in action or suffering, or both, and who in the millennium shall receive rewards so much greater than others,—shall yet stand upon the same level with these others in eternity? There are only two ways in which this could be effected: either by depriving these great saints of some measure of their personal excellences, which is absurd; or by raising others up to their high elevation, which is little less absurd, and which certainly has not the smallest Scripture evidence in its favour.

We see, therefore, that the system of the Syllabus, in so far as it differs from the commonly-received doctrine, is perfectly baseless.*

* For some other arguments, we refer to this Journal, April 1863, pp. 193–196.

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Art. IV.—HAGGAI AND PAUL.

In the Book of Haggai, chap. ii., ver. 6–9, we read, "*Thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.*" This is what Haggai saw in prophetic vision. And in the Epistle to the Hebrews, chap. xii., ver. 26–29, we find Paul sealing it with apostolic authority, for he writes:—"*Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.*" The Prophet and the Apostle, then, draw the same scene, and paint with the same colours. If Haggai is the Voice, Paul is the Echo; and though it is the voice that creates the echo, the echo may help us to interpret the voice. Here we have a double rainbow of blessed vision; and though the reflected circle be smaller than the primary, still they both span our troubled earth, and the tints of hope are the same in each.

The opinion of some is, that Haggai, in the words quoted, had his eye simply upon the restoration of the Temple, as undertaken and urged by Zerubbabel; and beyond this date they refuse to extend the prophecy. But that a crisis far more formidable and significant than the mere completion of a house by this time almost roofed in, was meant, we may feel certain, when God makes Himself known, under the name of "*Jehovah Sabaoth,*" five times repeated with solemn emphasis. "*Sabaoth*" conveys the idea of multitude and array and hosts; and when *five times* "Jehovah" appears upon the scene under this designation, it is to announce, not merely that He is the self-existent and eternal One, but that, as King of kings, He owns all beings and rules all events,—that all nations are His, and all thrones,—that He claims the treasures of the rich, and shall wield the forces of the powerful,—that nothing can resist His fiat, or

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disturb His schemes,—that "*He doeth according to His will in the army of heaven, and among the inhabitants of earth.*" A title, however, so august, so overawing, so magnificent, would not be assumed and reiterated so often, only in connexion with the local affairs of Jerusalem, but must have had reference to some event which would vibrate through this world, in all its regions and in all its epochs.

Not satisfied with the opinion that Haggai's prophecy stretched no further than the days and achievements of Zerubbabel, others apply it to the Incarnation of Christ, and are confident that all the prediction was fulfilled when the Son of Man was born at Bethlehem. But if we bear in mind that at the birth of Christ "*all*" the nations had not been shaken,—the Roman power being then in its zenith,—that when on earth Jesus was covered with shame, not with glory,—that no more connexion had our Lord with the Temple than any other worshipper,—that though in His day Messiah had gone back to heaven, still Paul quotes the prophecy of Haggai as unfulfilled,—and, finally, that it is inconceivable that "*the house of God*" should be enveloped in the effulgence of its crowning splendour only to be swept clean away for ever, to shine no more in the eye of earth or heaven: we will feel at once that this position is untenable. Tradition has long said that Haggai meant the first coming of Christ; and it bids us fix the entire scene of the prediction in the past. But in "the days of His flesh" Jesus came not to "*fill the temple with glory,*" but to tread it in deep humiliation, and predict its hastening overthrow with the tears of grief and dismay. "*Behold! your house is left unto you desolate.*"

Both Haggai and Paul, then, point us to the Future, and shew us Christ Jesus our Lord in His kingdom of glory and power. The Prophet looked into a future far beyond the horizon of his day, and his vision swept the whole firmament of time. But the Apostle also looked into a future which lay out of sight, at a distance he could not calculate; and if we follow his voice, he will lead us amid scenes, which, even up to this hour, have not transpired. It is the second coming of Christ that *Haggai saw*, and it is the second coming of Christ that *Paul seals.*

"*Yet once.*" That it is neither a commencement nor a progress, but *an end,* which is announced both by Prophet and Apostle, is evident from that expression which we find in each, "*yet once,*" or "once more," meaning "once for all." The Hebrew אַחַת may not uniformly convey the idea of a finishing stroke; but Paul translates it by ἅπαξ, which undoubtedly has this signification both in the New Testament and among classical writers. Even in the Old Testament—as in Exod. xxx. 10—we find

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"*once*" denoting "once for all," when it is said, "*Aaron shall make an atonement—once in a year.*" And that the word has this import in the Greek of the New Testament is evident, for in Rom. vi. 10, Paul writes, "*He died unto sin once*"—even once for all. By "yet once," then, as it stands alike in Haggai and Paul, we are to mean "*once for all,*" and have our views directed to the consummating issue, the final crisis, which will terminate the dispenation of change, and usher in the era of stability and rest. Hitherto this world has been like a sea scoured by storm and tempest, and the high waves of which have often filled us with alarm. But at length all is calm as "the sea of glass," without wind or billow or darkening night. "The great tribulation" was accompanied with every form of terror; but it is "*once for all,*" and the thunders are hushed. The last overthrow will make the pillars of earth to bend; but it is "*once for all,*" and the flood will not return. The smoke has risen from the battle-field, and the warrior will no more displace the husbandman. The plough is in the furrow, and the sword is in its sheath.

"*It is a little while.*" The devastation that Haggai and Paul proclaims will be not more terrific than conclusive. But the Prophet assures us also that it is at hand; for "*it is,*" says he, "*a little while,*" and then all that is threatened will be inflicted. Even Haggai could descry the things which were coming on the earth as near. He saw the handful of cloud sitting on the horizon: his ear had caught the tread of marching armies; and he cries, "*in a little while.*" But in his quotation from the Prophet, Paul, in Heb. xii. 27, though he re-echoes the "once for all," omits "*the little while,*" as if the interval which existed in Haggai's day had dwindled into an invisible span, or been wholly obliterated. It is vain, then, to imagine and affirm that the winding-up of our age is at an immeasurable distance still, and may be dismissed from our view as scarcely a unit in our calculation of the future. In the time of our Prophet it was no more than "*a little space*" which lay between his epoch and the eventual crisis. In Paul's day, "*the little space*" had been narrowed into a line that might be traced, but could not be measured. And is it not eighteen hundred years since the Apostle wrote? Is it not two thousand five hundred years since the Prophet flourished? Our vessel, then, must be nearing that rock on which she is to split and break up.

"*I will shake the heavens and the earth, and the sea, and the dry land.*" Both Prophet and Apostle warn the sons of men that God has a controversy with them, and that the angel's sickle is ready to cut down the harvest. But they don't simply

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announce, they describe, likewise, the judgments which are on their march. And, *first* of all, there will be Physical changes upon every element, and aspect, and region of creation within that circle to which the evil of man extends. For we read in Haggai, "*I will shake the heavens and the earth, and the sea, and the dry land;*" and in Paul, "*I shake not the earth only, but also heaven.*" It is granted that the context might induce or require us to interpret these expressions figuratively, and view them as simply denoting local modifications; but if we bear in mind that Haggai is at this moment thinking of *Egypt*, and what was done for Israel there, (as we may conclude from what he says in the fifth verse,) whilst Paul, on the other hand, from the expression "*then*," which he uses in Heb. xii. 26, manifestly had *Sinai* in his view, with all the phenomena of that date, it must be allowed that both Prophet and Apostle meant us to understand that the closing scene of our dispensation will be signalised by every form of physical change. Assuredly, when Haggai would illustrate his meaning by reference to Egypt, he wished us to call up Egypt with all its miracles on land, and water, and air, in the days of Pharaoh; and when Paul would run a parallel between the final crisis and Sinai, he would have us to realise Sinai as it was in the days of Moses, when the sky was on fire and the mountains quaked; so that we may well admit that, in the view of both Prophet and Apostle, "*heaven and earth, and sea, and dry land*"—as the sphere of convulsion, and wreck, and wasting—just meant "*the heaven*" which is stretched above us—"*the earth*" on which we dwell,—"*the sea*" that our ships navigate,—and "*the dry land*" that forms our fields and gardens.

We read in Psalm cv. 27, "*He shewed his signs among them and wonders in the land of Ham. He sent darkness and made it dark. He turned their waters into blood. He gave them hail for rain, and flaming fire in their land. He spake and the locusts came. He rebuked the Red Sea and it was dried up.*" But we further have it written in Psalm lxviii. 7,—"*O God, when thou didst march through the wilderness the earth shook; even Sinai itself was moved; the heavens also dropped.*" Of this, then, we are assured, that both in Egypt and at Sinai, the elements were set on fire, and the sea was cut in twain, and the darkness of smoke hung in the sky, and the earth reeled to and fro. Actually, and without a metaphor, the structure of our visible creation was broken up, and the signs of the firmament were confounded, and every joint of this material fabric was unloosed. But Egypt and Sinai are the type,—the close of our dispensation, the antitype. And who

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would suspect, far less affirm, that when the type was literal, the antitype will be figurative?

We may add, that this conclusion seems not only authorised by the language of Haggai and Paul, but countenanced by the strain of the entire Bible. For in Isa. xiii. 13, we read,—"*I will shake the heavens, and the earth shall remove out of her place.*" In Joel ii. 30, we also read,—"*I will shew wonders in the heavens and in the earth; blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.*" Is it not also announced in Zechariah xiv. 4,—"*His feet shall stand, in that day, upon the mount of Olives; and the mount of Olives shall cleave in the midst thereof, and there shall be a very great valley.*" But our Lord himself, in Luke xxi. 25, warns us, "*There shall be signs in the sun, and in the moon, aud in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring.*" Then, in Rev. xvi. 18, we are expressly told that when the seventh vial is poured out, "*There will be thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth.*" Whilst Peter, in his second epistle, (iii. 10,) assures us, "*That the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth also, and the works that are therein, shall be burned up.*"*

It is in terms as explicit and significant as these, that the Scriptures describe the signs and wonders which are to mark the termination of our present Economy; and we are shut up to the alternative either of denying that the events of Egypt and Sinai are historical, or admitting that the expressions we here quote denote a palpable conflict, and organic disarrangement, and universal ruin, over the entire area of this sublunary world. As yet, the curse of the Fall has been limited or dormant; but now the flame breaks forth, and nothing escapes its devouring rage. Like a resistless cyclone, charged with a hundred storms, judgment sweeps down from the throne, and the earth is left desolate and empty.

"*And I will shake all nations.*" After he has predicted

* For aught that we know, it may be that everything is now tending to bring out this result, and that the entire energy of our system is accumulating fuel for the final conflagration. At least one of the discoveries of modern science, as we learn from Professor Tait, of Edinburgh, is, "that as all energy is constantly in a state of transformation, there is a constant degradation of energy to the final unavailable form of uniformly diffused heat; and that this will go on as long as transformations occur, *until the whole energy of the universe has taken this final form.*"

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great changes in the Material framework of creation, at the close of our age, Haggai is bidden apprise us *next* of revolutions not less extensive, within the Political domain; for Jehovah declares explicitly, "*And I will shake all nations:*" whilst Paul in like manner intimates, "*That the things which are shaken shall be removed.*" Important changes, then, will take place among the Nations of the earth, as our day draws on to its sunset, and every kingdom will be more or less affected. But it is of consequence to remember, that the "*all nations*" of Haggai would, in the apprehension of every Jew who had been in Babylon, designate the "*all nations*" of Daniel. No doubt, Egypt, and Syria, and Edom were "*nations,*" and would fall "*to be shaken,*" until no stone of their battlements remained; but, alike in the view of Haggai and the Remnant he addressed, who had long been familiar with Daniel's ideas, and terms, and symbols, "*the nations*" would be an expression which would immediately, if not exclusively, call up the Four Great Dynasties that were in succession to cover, and possess, and govern the whole earth. There was, *first,* Babylon, proclaimed by Isaiah, (xiii. 19,) "the glory of kingdoms." *Then* there was Persia, which Daniel refers to, (x. 13,) as "the kingdom of Persia." What is termed in Dan. xi. 2, "the realm of Grecia," was the *third.* And, *lastly,* there was the Roman empire, which Daniel (vii. 23) predicted would be "the fourth kingdom, and diverse from all kingdoms."

To these Four Monarchies, Daniel had been instructed, would the government of the earth be, in succession, committed; and, under the similitude of a Great Image, part of which was "*gold,*" part of "*silver,*" part of "*brass,*" and part of "*iron,*" this Political arrangement of the nations was revealed to Nebuchadnezzar, as we learn from Dan. ii. 31-43. In the seventh chapter, however, of the same book, we find that the Prophet himself had an outline, in vision, of this world's Political history; and "*a lion,*" "*a bear,*" "*a leopard,*" and "*a beast diverse from all beasts,*" foretold the empires which would come up and pass away during this dispensation. In Dan. viii. 20-26, another apocalypse of the future is vouchsafed to the Prophet; and he is assured by Gabriel that "*the ram*" and "*he goat*" which he had seen, shadowed forth the kingdoms of Persia and Greece, with the Four Dynasties which were to emerge from the division of the latter state. In chapters ten and eleven, however, our Prophet records two supplementary visions which he saw; and by these were the various revolutions of Media, Persia, Greece, Rome, minutely, though mysteriously, portrayed.

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The Jews, we thus see, who had lived in Babylon, and were cotemporary with Daniel, from whom they must have often heard all about "the kingdoms" which were to take up in turn the government of this lower world, would understand at once what was meant by "*all the nations,*" כָּל הַגּוֹיִם: and when it was signified by the voice of "Jehovah Sabaoth," "*I will shake all the nations,*" they would hear Him whose throne is above all thrones, and who holds the reins of universal power, saying, "These dynasties shall I raise up and consolidate, dissolve, and overturn, and wipe out, until there be no more Rome, even as already there is no more Babylon."

However compact and imposing, then, "the kingdoms" which divide the earth among themselves, for a season may look, we may rest persuaded that they have no element of strength or order or duration. "*I will shake the nations*" is the edict which has gone forth from the lips of Him whose decree is destiny; and we need not wonder when we see conflict and confusion invading and vanquishing one sovereignty after another, as we draw nearer the predicted end of our present Economy. Nor is there any cause of dismay when the omens of political change thicken around us, for all will unfold in accordance with an unalterable Programme, and be carried to their consummation by an unerring Potentate. It is "*Jehovah*" who "shakes," and His "shaking" is but the shaking of Him who is digging the foundations of an empire that will resist all decay.

"*And the things desired by all the nations shall come.*" Though God "*shakes,*" and "*shakes*" vehemently, He does not so merely to display His prerogative and power; but in all the dynastic revolutions that have been witnessed since the days of Nebuchadnezzar, He has had a design in view as benignant as it is grand; for He makes this announcement, "I will shake all the nations, *and the things desired by all the nations shall come.*" Our translators have rendered חֶמְדַּת "*the desire,*" and would lead us to infer that it is Messiah who is pointed at directly, and almost by name. But the Hebrew term is literally "*the things desired,*" and is rightly given by, τὰ ἐκλεκτὰ in the Septuagint,—"desideratissima,"—objects of eager ambition and pursuit. "*The objects of ambitious pursuit with all the nations,*" however, can only designate the political advantages aimed at, and aspired after, and sought for, by the successive kingdoms who have flourished on the earth, and carried out their schemes of aggrandisement and prosperity. But in every instance "*these things of desire*" were power and wealth—unlimited sway, and surpassing glory. What each of "*the nations,*" as it acquired stature

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and strength, "desired," was, to absorb all other empires into itself, and to subsist for ever in riches and peace and grandeur, beyond the reach of assault or alarm. It was a consummation such as this that "*all the nations cherished as an object of ambitious desire;*" indeed, *this,* we may say, is the central problem of our world, the chief desideratum of humanity, the deep though unconscious aspiration of race after race that has passed across the theatre of history.

But, says "Jehovah Sabaoth," *man* never will be able to satisfy this aspiration, to meet this desideratum, to resolve this problem; and therefore I myself will do it. "*I will shake all the nations: and then that which the nations desired will come to pass.*" One after another "*shall I shake all the nations:*" and after I have raised up and laid aside Babylon and Persia, and Greece and Rome: after calling to my foot, and in my wrath casting away, Nebuchadnezzar, and Cyrus, and Xerxes, and Alexander, and Cæsar, "*I will give my Son the nations for his inheritance, and the ends of earth shall be his possession.*" Messiah shall yet be "King of kings," and in His kingdom "*every desideratum of a kingdom*" shall be realised. Until all other monarchies have had their opportunity and trial,—until each of the Prophetic nations has emerged and fallen, "the kingdom of righteousness and peace cannot transpire." But "*in a little, the nations are shaken once for all.*" The four absorbing dynasties are conclusively swept away; and then is set up *the fifth,* of which the Son of man is Prince, and where His saints will reign with Him.

If we are correct, however, in this interpretation of Haggai, our view should throw light on Paul's words in Heb. xii. 27, where he writes, "*Yet once more, signifieth the removal of those things that are shaken as of things that are made, that the things which cannot be shaken may remain.*" The expression, "*things that are shaken,*" and "*things which cannot be shaken,*" is so indefinite and ambiguous, that it is not easy to perceive its import. But for "the things that are shaken" let us read—as we are warranted by the original, *σαλευομένα*—"the kingdoms that are to be shaken;" and by the expression, "as of things that are made," let us understand just "kingdoms made by man" in opposition to "the stone cut out without hands,"—or unmade:—whilst we refer "those things which cannot be shaken, but will remain," to the Reign of the Son of man, with all that it brings in, of "unshaken" peace, and order, and holiness, and splendour, of which there shall be no end; and then it will be manifest that what Haggai proclaimed is re-echoed by Paul. Both apostle and prophet indicate the same era of chrono-

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logy, the same platform of achievement, and the same crisis of history.

The *desideratissima* of nations are, beyond all doubt, their tranquillity and renown, and permanence and wealth,—everything that ministers to the welfare of the subject, and contributes to the dignity of the sovereign. But it is in "the kingdom" which is to be set up by "the Ancient of Days" that all the perfection of a kingdom will be concentrated; and then nothing "*which the nations felt as a desideratum*" will be unknown. Let our King ascend His throne, and give forth the law—and the sabbath of righteousness and peace spreads its calm over every vale and sea. Misrule is at an end; order has taken place of confusion; the curse has been assuaged; there is no more oppression under the sun, nor idolatry, nor evil; but justice and equity and faith fill every heart and habitation with gladness. At last there is seen what "creation has so long groaned for. "*And this economy cannot be shaken.*" The Fifth kingdom is "an everlasting kingdom;" and whilst its duration is abiding, it gathers within its borders all that is serene and pure and honourable and grand.

Nevertheless, the very magnitude of this hope ought to enhance our sense of obligation as believers, and fix upon our hearts the remembrance of Paul's words in Heb. xii. 28, "*Let us receiving*"—παραλαμβάνοντες—"taking"—as in Dan. vii. 18*—"*the kingdom that cannot be shaken, through which we may serve God acceptably with reverence and submission, hold fast the grace that has been shewn to us.*" In the kingdom of Messiah there shall reign immutable felicity; but through the love of God His saints shall "*take the kingdom, and possess the kingdom for ever, even for ever and ever.*" And as heirs and princes of that kingdom we shall serve the Lord our God up to the measure of our desires. Believers, then, should know *the* love wherewith they have been loved, and abide in that love. It was "*grace*" that chose us from everlasting: it was "*grace*" that pardoned our iniquities: it was "*grace*" that led us back to God; and it is "*grace*" that will make us "a royal priesthood under the Father." But we must "*retain the grace*" which has been meted out to us, and yield ourselves up to its sway. We often dwell so much on "*grace*" that we shut out *glory*. We make everything of *faith*, and *hope* is permitted to languish. But it should be carefully noticed that the apostle connects *hope* with *faith*, "*grace*," and *glory*; and the reason is, that nothing will lead us more ardently to appreciate the mercy of God, or to employ ourselves more

* "παραληψονται την Βασιλειαν ἁγιοι ὑψιστου."—Dan. vii. 18.

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"acceptably" in His service, than to remember that "*we are of the saints who shall in a little while take the kingdom, and possess it for ever,*"—sitting on thrones, with Jesus in the midst.

"*I will fill this house with glory, saith the Lord of hosts.*" Is the final kingdom set up?—then shall the temple on Zion, which forms the centre of the Messianic theocracy, immediately shine forth, we are told, in heavenly lustre and magnificence. For, at verse 7 of Haggai, we read,—"*I will fill this house with glory, saith Jehovah Sabaoth.*" It is vain to attempt proving that this prediction was fulfilled in regard to the temple which was built in Haggai's days; for though the temple of Zerubbabel was erected on the site of Solomon's, and was not much inferior to that edifice in point of dimension, it could not be said to have at any time possessed aught of splendour. On the contrary, the Ark of the Covenant was not found within it: it was pillaged by Antiochus Epiphanes; it was the scene of a revolting massacre; it was once dedicated to Jupiter; it was at another time suffered to lie overgrown with rankest weeds; and, most of all, it had ceased to exist ere Christ was born. Herod's temple succeeded to that of Zerubbabel, and in the magnitude and beauty of its architecture, perhaps the third temple might have rivalled the first. But what relation did Jesus sustain to this sanctuary more than did every Jew? And though He might, from time to time, stand by its altars, He all the while closely held in the beams of His effulgence,—save when once as a child He amazed the doctors by His wisdom; and on another occasion, when, with the motion of His arm, He drove before Him those who would convert "His Father's house" into a bazaar of mammon.

The prediction of Haggai, then, at verse 7, yet waits for its fulfilment; for though the glorious One was in Herod's temple, He shed no glory there; and in a few years after, it was burned with fire, and razed to the dust. Let the "unshaken kingdom," however, be established, and at length shall come to pass that which Jehovah Sabaoth spake by "the hand" of our prophet:—"*I will fill this house with glory.*" That *the very house* which Haggai looked upon could not be meant, is obvious. But, at all events, it will be "*this*" house, in the sense of the house that is to stand here. And does not Ezekiel, in chapters xl. to xlvii. of his prophecies, describe another temple that shall crown the summit of Mount Zion in the latter days, placed on the old foundations, and built of the same stones? But when that fourth sanctuary shall be erected, the prophecy of Haggai shall be accomplished, and "*Jehovah will fill this house*"

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*with glory."** One is almost afraid to speak of "glory;" for, as a term, we cannot define it; as a thing, we cannot describe it. It is all a mystery—ineffable, boundless, overpowering. But when, "through grace, we take the kingdom," and worship in the Temple that Ezekiel saw, we shall then know what "glory" means; for now will the Ark be in the Holiest, and the Shekinah will flame above the Mercy-seat; the Son of man will descend from heaven, and the presence of Him who once was the crucified, but who now is Prince, will be more radiant than the light of the morning.

"*The silver is mine, and the gold is mine, saith the Lord of hosts.*" The unbelieving heart is always timid, and it too often throws its fears across the road of its hopes. But God is cognisant of all our doubts; and to obviate those He saw about to spring up in the minds of "the remnant" who were ready to desist from their work at the Temple, He tells them, through Haggai, verse 8, "*The silver is mine, and the gold is mine, saith Jehovah Sabaoth.*" It is Nebuchadnezzar's Image, whereby each of "*the all nations*" was represented by a distinctive metal, that is still in the prophet's eye; and when God affirms, in terms that signify control as well as ownership, "*the silver is mine, even as was the gold,*" it is as if He had said,—"Be not perplexed or downcast, though mighty kings and universal kingdoms stand in the path of my designs; for even as Babylon—'the head of *gold*'—was in my hand of old, so now is Persia—'the heart of *silver*.'" But if Jehovah thus asserts His supremacy over "the gold and the silver" of the historic image, that stood up before the great king, He would surely have us to draw the obvious inference that *the whole* image, through all its metals, was amenable to Him; and that in the day of His appointment, each successive dynasty would crumble into dust, and leave a smooth highway for the wheels of His decrees.

It is held by some that every let was taken out of Messiah's road long ago, and that He has already done in our world all that was predicted. But at the time Paul wrote his Epistle to the Hebrews, Jesus had come in our flesh; and yet, in that Epistle, xii. 26-28, Paul plainly intimates that the kingdoms which are *to be* shaken had not *all* been shaken; and that "the unshaken kingdom" was still future in his day. If, however, that part of Haggai's prophecy which referred to "*the king-*

* "The fancy of the modern Jews, in calling this Temple—which was really *the third* of their temples—*the second*, seems to be without foundation. And if Christians have followed the Jews in this, it is because they expound Hag. ii. 6-9 as referring to the coming of Messiah to Zerubbabel's Temple—of which Herod's, they alleged, was only a continuation. But I think that Haggai alluded to *the fourth*, and last Temple—as it was predicted and described by Ezekiel." *Whiston's Josephus—Antiquities of the Jews*, b. xv., chap. xi., sec. 1, note.

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doms" was not accomplished in the time of the apostle, neither was that part of the prophecy which related to *the temple;* and so the promised glory must yet be waiting on "the threshold."

Nevertheless, that glory will dawn, and shine, and culminate, and never drop below the horizon, let the powers of earth and the principalities of hell conspire as they may. It may break up many a kingdom. And are the kingdoms of earth not breaking swiftly up? as witness Denmark, and Poland, and America. It may undermine many thrones. And are not the thrones of Europe—as witness France, and Italy, and Rome—now quivering in the wind? Nothing, however, shall retard or frustrate "the kingdom" where *that temple* shall stand which Jesus is to "fill with His glory." Jehovah touched "*the gold*" of the colossal image, and it was ground to powder. He breathed on "*the silver*," and it was melted. He smote "*the brass*," and it was shaken to pieces. He trampled down "*the iron*," and it became as chaff. And what is "*the clay*," that it can resist Him who vanquished "the iron, and the brass, and the silver, and the gold?"

"*For our God is a consuming fire.*" As if in view of the judgments which shall usher in, and accompany, the dissolution of existing governments and states, Paul leaves this solemn hint in Hebrews xii. 29—"*for our God is a consuming fire.*" And from these words we may rest certain that, when He rises up to execute His vengeance upon them who have wrought all evil in the seats of power, He will not restrain His fury. Is not "*the fire*" already kindled; and is it not stealing its hidden way among "*the feet and toes*" of the great image? But the flames shall spread and rise until all Christendom is one burst of angry conflagration; and the prediction of Haggai ii. 22 is brought to pass, "*I will overturn the throne of kingdoms, and I will destroy the power of the kingdoms of the heathen; and I will overturn the chariot, and the riders in it; and the horses and their riders shall come down, every one by the sword of his brother.*" The day of wrath is "no fable cunningly devised;" but instead of tranquillity, which the world's prophets tell us is coming up like a tide, there is distraction, and anarchy takes place of rule, and all concord flees away before the sword of violence. "*Nation shall rise against nation, and kingdom against kingdom,*" is the portentous announcement of Christ himself; and then "*men's hearts shall fail for fear, and for looking after those things which are coming on the earth.*" Strange words are these to hear from the mouth of any messenger of peace. But are they not the warning, solemn and stern, of the great Peacemaker himself?

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"*The latter glory of the house shall be greater than the former.*" Through manifold upturnings and fiery judgments, "the kingdom of the saints" emerges into light, and takes possession of the whole earth. The temple is rebuilt in surpassing grandeur, and far ampler are its dimensions. But we are further told at ver. 9, "*That the latter glory of the house shall be greater than the former.*" And for THIS reason shall the "glory" of Ezekiel's sanctuary exceed "the glory" of Solomon's, inasmuch as it is filled with the radiance of its Royal Priest dwelling in the midst. Jesus is now visible as well as present, enthroned as well as reigning, and more luminous than the sun; He stretches His sceptre from Jerusalem over a redeemed and renovated earth. Deeper shame never wrapt round a man than what clung to the Son of God when formerly here. But in the end He shall put on all "*His glory,*" and His saints shall be with Him. Their eyes shall see His beauty; their lips shall extol His love; and their hands shall wave palms of triumph to the King of all the earth.

"*And in this place will I give peace.* Jehovah closes all the solemn and blest assurances He has given to us by Haggai with this other, in ver. 9, "*And in this place will I give peace.*" Since the Fall our world cannot be said to have known "*peace;*" nor can it, so long as Jesus tarries within the Holiest, and Satan makes the Outer court his thoroughfare. Mankind are like a sheaf unbound, and there is neither concord nor coherence through all its tribes. Long has "*peace*" been talked of, and sighed for. Enthusiastic associations have schemed for it, and warm-hearted philanthropists have descried it on the wing. Rulers would rather have "*peace*" than contention; and the multitude would be glad if the sound of battle were heard no more. Still there is *no* "peace." In past ages there has been none; and in our day what have we but the whole earth awaking its energies for strife, and division, and tyranny, and carnage? "God made of one blood all the nations of men," and they should have dwelt together as children of one Father. But where is Love? Freedom? Brotherhood? Humanity?

Nevertheless there "*shall be peace,*" and "the peace" of earth shall go forth from *Jerusalem,* when the Son of man shines in His glory on Mount Zion. In that day Satan is driven into darkness, and the gates of the pit are shut around him. God is witnessed to with a loud voice, and all knees worship at His feet. Righteousness is flowing like a stream, and the saints walk abroad in robes of beauty and truth and love. The Peacemaker has come, and it is "*peace.*" The noise of battle is a tale that was told; no groans of suffering now pierce the air.

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The discord of variance is swallowed up in boundless charity; and the river of "peace," having its fountain-head at Jerusalem, shining in the lustre of glory, and leaving holiness on every bank it washes, passes through all lands, gladdens every heart, and fills the wide earth with the symphonies of heaven.

"*He hath promised.*" Believing followers of Christ should realise such scenes as these vividly, and be more in communion with them as a wellspring of joy and power. No doubt it is "through fire and water" that we shall reach our wealthy place in a regained and sanctified earth. But in Heb. xii. 26, with emphatic reference to all the convulsion and derangement and tumult which will shatter into ruin the present Economy, as well as to all the change and overthrow that are needed to introduce a better, the apostle sweetly reminds us, "*He hath promised.*" It is not menace, it is not denunciation, it is not warning: it is "*promise.*" "God has promised," and what "*He hath promised,*" not only must we rest upon as certain, but long for as blessed.

Art. V.—THE ADVENT AND ITS RESULTS.

Grounded on Zechariah xiv.

This chapter, with its wonderful predictions, stands in close connexion with the two foregoing chapters; for whatever *partial* fulfilment some parts of them may have had in days past, their chief burden is yet future. We may ask, When has Jerusalem been "a cup of trembling unto all people round about, and a burdensome stone to all people?" And when "have governors of Judah been like an hearth of fire among the wood?" and when "have they devoured the people round about?" Again, when "has the feeble among them been as the house of David? and the house of David as God, as the angel of the Lord before them?" And when have we witnessed "the spirit of grace and supplications poured out upon the house of David, and upon the inhabitants of Jerusalem?" and when "have they looked upon Him whom they have pierced, and mourned for Him, as one mourneth for his only son?" &c., &c.

Further, though chap. xiii. 1 was fulfilled, in regard to the *remnant*, in the days of our Lord's first coming; in reference to the *nation*, (evidently represented by the general mourning

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recorded in chap. xii. 10-14,) it is yet future. Likewise, chap. xiii. 9, is yet unfulfilled. This verse evidently records the last great trial of the *spared third part*, occasioned by the great tribulation of the beast of Revelation, (chap. xiii.,) or the antichrist of 1 John ii. 18, 22, "who will deny the Father and the Son." For the reign of terror of the antichrist, so graphically described by Zechariah, (xiv. 1, 2,) will cause "the Lord to go forth, and fight against those nations, as when He fought in the day of battle." And in the height of their tribulation, the Lord says, (xiii. 9,) "they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God." (Comp. Matt. xxiii. 39.)

The whole of chap. xiv. is unquestionably yet future. At the personal, premillennial advent of Christ, however, *these* and *similar* prophecies will be *literally* accomplished; therefore, at the *end* of this present dispensation, and *before* the ushering in of the Sabbatism, or the so-called millennium. Then the Jews will be *nationally* restored, *settled* in the land of their fathers, and *become the heralds of salvation* (Isa. lxvi. 19) to the yet remaining Gentile nations. Then the Jews will nationally become what the apostles and the believing remnant were in the primitive Church; and they will answer in the end God's design with them. The apostle Paul implies this when he says, (Rom. xi. 15,) "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

A sainted writer said, in reference to this event, "Blessed be the Lord, who has such glorious purposes in store for sinners, such as we are! May He vouchsafe us grace and His Holy Spirit, to understand and appreciate all His prophetic declarations, and thus be fortified against all the delusions of the dangerous times in which our lot is cast." And then, regarding the *approaching fulfilment* of these predictions, he adds, "We must look to the movements of God's ancient people; for if anything new takes place with them, then we must expect a change in the history of the kingdom of God.

This wonderful people, regarding the future history of which the prophets have spoken so much, is just now in a remarkable state of expectation. The "broken-off branches of the olive-tree" begin to shew some life. The Lord has yet glorious objects with them, whereby He designs our own happiness, and the salvation of all people. But all has to pass from "darkness to light, and from death to life."

This view is in accordance with this prophecy. Satan will not give up his usurped dominion without a desperate struggle.

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He will manifest his power of deception and cunning craftiness more at the close of this dispensation than ever before, (comp. Rev. xii. 13–17.) He will do his utmost through his right-hand man the beast, with his coadjutor the false prophet, to root up Christianity from the earth; and he will succeed to a fearful extent, (Rev. xiii. 6–8.) But all this will be suffered, in order to display the power of the Lord the more signally in the end, and to bring both the wheat and the tares to ripeness, that thus they might be separated for ever. At His second coming, Christ "shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." The triumph of the wicked will be short. The exultation of Satan and his agents at the crucifixion of our Lord, was turned into bitter disappointment by His glorious and triumphant resurrection; so, and much greater, will be their confusion at the period alluded to.

The Lord Jesus Christ will come with His saints, (Rev. xix. 14; Jude 14; comp. 1 Thess. iv. 16, 17; 2 Thess. i. 7-10,) and destroy the beast, the false prophet, and his followers, (Rev. xix. 20, 21.) Satan with his legions will be shut up at the same time in the bottomless pit, (Rev. xx. 1, 2,) where he will have to remain a thousand years. Afterwards "he will be loosed again out of his prison," to become the separator of the chaff from the wheat, and then be cast into the lake that burneth with fire and brimstone, where the beast and the false prophet were consigned a thousand years before, (Rev. xx. 10.)

Whatever men may write or say to the contrary, "the Lord Jesus shall *so* come in *like manner as* the apostles have seen Him go into heaven;" or as the prophet declares in the chapter before us, "His feet shall stand in *that* day, upon the mount of Olives, which is before Jerusalem on the east;" whence He also ascended into heaven, "and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." . . . And, "This valley of the mountains," or of *my* mountains, "shall reach unto Azal," (or a modern commentator asserts, Askalon on the Mediterranean,) and afford to God's people a way of escape from their enemies; upon which the prophet exclaims, "And the Lord my God shall come, and all the saints (קְדֹשִׁים) with Thee."

Doubtless this earthquake implied here is the same as the one mentioned in Ezek. xxxviii. 19, 20; Joel iii. 14-16; Rev. vi. 12, xi. 13, xvi. 18-21; and will be destructive to the enemies of God's people, but afford to them a way of escape, as

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was the case at the Red Sea, where the Israelites were saved through the very element which proved the destruction to the Egyptians.

This fearful judgment upon the enemies of the Lord, through which His people will be saved, will nevertheless prove a means of purifying and fitting them for the glorious appearing of their God and Saviour. The Lord in His wisdom knows how to attain opposite objects by the same means.

This chapter contains unusual and wonderful predictions concerning Israel and the land of their fathers, which are to be fulfilled at the time of their national restoration. We have become unaccustomed to such events; because in our days all things proceed in their ordinary course, the Lord having withdrawn His visible presence, and shut us up to simple faith in His word.

But a time is at hand, when "He, whose right it is to reign, will come and overturn, overturn, overturn" all existing worldly governments, institutions, and orders of this sinful world; when "He will shake the nations; yea, the heavens and the earth; and overthrow the throne of the heathen, and overthrow the chariots, and those that ride in them; and when the horses and their riders shall come down, every one by the sword of his brother," (Hag. ii. 7, 21, 22.) Here we have the same devastating judgment foretold, as in the chapter under consideration. It will indeed be a day of gloom, or, as the prophet says, "The light shall not be clear, nor dark. A day which shall be known unto the Lord, not day, nor night." However, "at evening time," or after this dreadful day shall have passed, "it shall be light." The ushering in of the millennial state will partake of a similarity with the first creation of this world. *First*, the chaos and darkness; *then*, the dim diffused light of the *first day;* and *then*, *on the fourth day*, the concentration of the light in the heavenly bodies, whereby full and perfect light was produced. And as in the *physical* world, so in the *spiritual*, the light and knowledge of the Lord will break through the present darkness, and maintain their ascendancy for ever, (Isa. xxx. 26.) The "living waters" that shall go out from Jerusalem (ver. 8) are likewise mentioned in Joel iii. 18, Ezek. xlvii. 1, 8, 12. The expression "in summer and in winter it shall be," denotes their continuous flow; as the light in ver. 7, they shall continue for ever. There is no reason why we should take these waters merely in a spiritual, and not in the real sense. Let us only consider that it is the gracious design of God in Christ to represent spiritual things in *substantial* form, and thus to render them enjoyable to man, who

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will be raised with a glorified body, and will have a locality suitable to his resurrection state. For Christ ascended with a body, and is seated *now in* that glorified body at the right hand of the Majesty on high. No doubt water is an emblem of Divine blessings in Scripture, to refresh the thirsty soul, and to render it fruitful; but here, in this connexion, it is intended to denote real waters, for we have their antitype in the consummation of all things, (Rev. xxii. 1.)

When these things shall come to pass, then will the 72d Psalm be fulfilled, with all similar prophecies. The Lord will then be King over all the earth, and His gospel will be the universal law of all mankind. Hence "righteousness, peace, and joy in the Holy Ghost will flourish." This will be a blissful time, which has been most vividly described particularly by the prophet Isaiah. Were these coming blessings more dwelt upon and apprehended by a realising faith, we should be more earnest and persevering in our prayer for their speedy manifestation.

Another very wonderful result, in reference to Palestine, accompanying the personal advent of Christ, besides the cleaving of the mount of Olives, will take place—namely, the mountainous parts "south of Jerusalem shall be turned as a plain." Doubtless this will be occasioned by the great earthquake. Thus will be literally fulfilled what Isaiah predicted, that "every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together," (Isa. xl. 4, 5.) This prophecy received its *spiritual* and preliminary fulfilment through John the Baptist, but will be *literally* and finally fulfilled through Elijah, the herald of Christ's second coming, (Mal. iv. 5, 6.) Let it be observed, we have here no figurative language, but plain matter-of-fact statements. "From Geba to Rimmon, south of Jerusalem," or from the north of the portion originally belonging to Judah, this levelling process shall take place; "and *it* [Jerusalem] shall be lifted up, [Isa. ii. 2,] and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's wine-presses." All this shews that there will be wrought a great physical change in the country, which doubtless will produce a wonderful effect on the beauty and the fertility of Palestine.

Jerusalem shall be likewise greatly enlarged; and with *temporal* prosperity *spiritual* blessings shall be showered upon its inhabitants. (Comp. Jer. xxxi. 38, 39; Ezek. xlvii. 13, &c.) And the fact that this state is to last for ever, stamps this event

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as yet future: "Jerusalem shall see no more utter destruction; but shall be safely inhabited." (Comp. Jer. xxxi. 40; Ezek. xxxvii. 25–28.)

The prophet turns now to the enemies of his people, (ver. 12–15,) and foretells the awful judgment which will overtake them. The visitation of the Lord upon the antichristian host fighting against Jerusalem is awful in the extreme. And the Scripture under consideration is not the only passage in which this fearful destruction is foretold. All the prophets prophesying of the closing of this dispensation, and the ushering in of the millennium, more or less declare the same. Thus, Ezek. xxxviii. 21–23, xxxix. 3–6; Isa. xxiv. 1–6, xxx. 27–33, xxxiv. 1, &c.; and Rev. xiv. 9–11, 19, 20, xviii. 5–8, 21, xix. 20, 21, &c.

This is the *manner*, as the Scriptures inform us, in which the Lord will make way for the peace and prosperity of His people, and cause "Jerusalem to become a praise in the earth."

We forbear to offer any remarks on the fearful nature of this judgment in store for the antichrist and his host. The mere reading of the text is enough to produce in us a solemn awe, lest we should ever be induced to cast in our lot with the adherents of antichrist. And let no one think that these predictions will not actually come to pass. Have we not instances on record which acquaint us with similar judgments upon the enemies of God's people? (See Judges vii. 22; 2 Chron. xx. 22–24.)

Then the remnant of those nations who fought against Jerusalem being converted, (Rev. xi. 13,) "shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

This may startle some readers, and make them ask, "What! shall Jewish festivals again be introduced? and shall we return in the millennium to Jewish ordinances, which St Paul calls 'shadows of good things to come?'" Certainly not in the Old Testament sense or spirit. By inquiring into the *character* and the *signification* of the feast of tabernacles, our difficulties will vanish. It was a feast of *thanksgiving and rejoicing* among God's ancient people in the land of Canaan, on which they commemorated *the happy termination* of their forty years' wanderings in the wilderness; and on which they thanked God for *the produce* of their different harvests of the land. For it was always celebrated in autumn, as is now the case with the Jews, when all the fruit of the land was gathered in.

Now, the wanderings of the Israelites in the wilderness being typical of the Christian's pilgrimage through this wilderness-world, what can be more proper than that such a feast of thanksgiving and rejoicing should be celebrated during the millen-

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nium? Will not God's ancient people, after being *nationally restored* and settled in the land of their fathers, and finding all the *precious promises* of their covenant God, and now loving Father in Christ, *fulfilled*, not feel constrained to celebrate such a festival annually? And will not all the remaining nations, who will be converted to the Lord,—no doubt by their instrumentality,—cheerfully join them in worshipping and magnifying the Lord, for all the wonders of His free grace and mercy towards them?

We must not be startled by the name of this feast, but take hold of the things signified thereby. As the primitive Jewish Church at Jerusalem observed many things which were not enjoined upon the Church from among the Gentiles, so there may be a different ritual or outward observances in the Jewish Church during the millennium. There will, however, nothing be contrary to the principles and doctrines of the Christian religion as taught by Jesus Christ and His apostles.

Yes, whatever may be the state of Jerusalem now, it will again become the centre and metropolis of the kingdom of Christ in the millennium. As at the first advent of Christ, "salvation came from the Jews;" so at the second coming of our Lord, salvation will be dispensed through Israel to the remaining nations of the earth. At the first coming, an *invisible* kingdom only was established; but at Christ's second coming, there will be established a *visible* kingdom, in which "righteousness, peace, and joy in the Holy Ghost will flourish," because Christ with His saints will reign in it. Satan with his legions, and all opposing powers, will then have been removed, whereby the kingdom of our Lord will have room to expand itself to the ends of the earth.

Should any one think it impossible for people to go up to Jerusalem "to worship the King, the Lord of hosts," let him call to mind what facilities there are and may yet be discovered for visiting distant places of the earth. As from Jerusalem "living waters shall go out," it will be a great privilege for "the families of the earth" to go and refresh themselves from time to time at the fountain-head of all blessings. For even now, when Jerusalem and the country round about are desolate, being under a curse, so many find it possible to go there, what may we not expect when they shall be restored to more than their former prosperity and loveliness, when "the King, the Lord of hosts," will manifest His glory and majesty there? All the facilities of travelling, and the great desire which men even now evince to move from place to place, may remove every obstacle in the way for such visits to Jerusalem in the millennium.

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Nevertheless, the fact of a punishment being threatened against all "who shall not go up to worship the King, the Lord of hosts, at Jerusalem," shews that the millennial state will not be one of perfection yet. There will be still a possibility of disobeying the Lord. *Outward* temptations will be removed, but man is still *a fallen creature,* hence liable to do what is evil. This same fact will enable Satan, after he is let loose again from the bottomless pit, (Rev. xx. 7–10,) to deceive once more such masses of Adam's fallen race, and to proceed against the saints and "the beloved city." However, he, with his deluded victims, will quickly be removed "into the lake burning with fire and brimstone."

"The plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles" is, that "they shall have no rain." This implies evidently not merely *outward* drought, which will occasion the greatest distress, but especially drought in *spiritual* things—drought in the soul. Those nations will deprive themselves of the invigorating strength of "the living waters" which in that day shall go out from Jerusalem. They will become "lukewarm" amidst all the millennial blessedness and privileges, and in the end, as such, will be "spued out of the mouth of the Lord."

Those especially who are now in a state of suffering, and bowed down from whatever cause, we would encourage to look forward. The Church of Christ, after she hath "sown in tears, will reap in joy;" and after "she hath went forth weeping, and borne precious seed, will doubtless come again with rejoicing, bringing her sheaves with her."

After the Church has finished her week of toil and labour, she will enjoy her long-wished-for Sabbath—a long day of rest. Then both Jew and Gentile will rejoice together before the Lord; all will then be "one fold under Christ, the one Shepherd." And then all that is implied in the two last verses of this chapter will be literally fulfilled; all will be consecrated and be holy unto the Lord. As it was written upon the mitre of the high priest, "Holiness unto the Lord." Then will be strictly fulfilled what St Paul says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Holiness then will be universal; all will be consecrated to the service of the Lord. "There shall be no more the Canaanite in the house of the Lord of hosts." The Canaanites, not being driven out all at first, became a great trial to the Israelites; and they were only finally subdued under David, the great type of our Lord, in His character as our King, who at His personal advent will purge His Church from all mere professors of religion, and establish a pure

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Church, in which He can delight, and through which He will be glorified.

These cursory observations on this wonderful Scripture are intended to suggest to others matter for more ample reflections.

Art. VI.—UNBELIEF REBUKED AND FAITH REVIVED.

"Is anything too hard for the Lord?"—Gen. xviii. 14.

This question was put at a most interesting season, refers to a most important subject, and is full of instructive lessons. The season was one of those never-to-be-forgotten ones in the history of the patriarch Abraham, when God held familiar intercourse with man. This history brings out very beautifully the hospitality of Abraham, and the condescension of God. Three travellers, with dust-soiled feet, stand before the patriarch's tent, who entertains them with gladness of heart. To this event the apostle refers in Heb. xiii. 2, when, pressing upon the saints the duty of hospitality, he says, "Some have entertained angels unawares." But a greater than angels is here. One of these three personages speaks with the authority of Deity,—to Him the sacred writer gives the name of Jehovah, and Abraham bows before Him in lowly adoration. With the Angel of the Covenant he holds much converse, and before Him makes fervent intercession for guilty Sodom. But we must not now go beyond the immediate subject in hand.

The long-standing promise of a son to be born to Abraham is again renewed, and now the *time* is positively fixed when this great blessing shall be bestowed. Abraham listens with reverence, and tranquilly reposes on the faithful word. Not so Sarah. She overheard the conversation, and felt incredulity rising in her heart. The Lord saw it, and, with somewhat of severity in His manner, loud enough to startle the doubting listener, said, "Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything too hard for the Lord?" Flurried and mortified by this detection and exposure, Sarah attempted a denial, but this was at once met by the decisive affirmation, "Nay; but thou *didst* laugh." The solemn tone and manner of the mysterious speaker forbade further parley, and we have reason to conclude that Sarah retired to mourn her folly, and that the gracious promise and

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solemn rebuke were the means of reviving her drooping faith and subduing her unbelief. Within the predicted period we find her laughing after another manner, (Gen. xxi. 6,) and, as Abraham had done by faith, (chap. xvii. 17,) rejoicing in a faithful God, and giving her son a name expressive of her heart's joyousness; while of her it is recorded by an inspired pen, that "by faith Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, *because* she judged him faithful that promised," (Heb. xi. 11.) Thus does God, by His promises and rebukes, deliver His people from unbelief, strengthen their faith, and prepare them to receive the blessings which He intends to bestow.

All this is written for our instruction. Let us seek grace to learn the lessons which God intends to teach. He points us to His promises, so full of blessings, just suited to our circumstances; and when we are ready to faint and stagger on account of their value and vastness, and our own unworthiness and insignificance, He says, "*Is anything too hard for the Lord?*" Is there anything too difficult for almighty power to surmount, or too intricate for infinite wisdom to overrule? We are thus taught that unlimited and unwavering faith in God's promise and power is most reasonable. We should expect all blessings contained in the promise; and when there is no probability of the same being fulfilled, still rest on omnipotent faithfulness.

In further considering the question before us we may notice:—

I. *The revelation which these words suppose or imply.*

This question would not be asked concerning an "unknown God," who had made no revelation of His attributes, and given no displays of His power. Jehovah had made Himself known to Abraham as "the Almighty God," (Gen. xvii. 1;) as "his shield, and exceeding great reward," (Gen. xv. 1.) And He had proved Himself to be all this in his experience. But applying the words to ourselves, who stand on vantage-ground to Abraham, we may say that God has already done such hard, difficult, and wondrous things, as afford abundant proof that nothing which He has engaged to do can be too hard for Him. Consider, as illustrative, the following proofs of His power, wisdom, and love:—*He created all things out of nothing.* Yes, out of absolute nothingness this vast and glorious universe sprang. Once God only was. No mind existed but His own. Matter, in its varied forms and wondrous combinations, was not. "He spake and it was done; he commanded and it stood fast." Oh, what a deep and unfathomable mystery is creation! what a

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stupendous monument of Omnipotence is this vast universe! No man or angel can create an atom of matter, or endow that which is inert with vegetable or animal life. "All things are of God."

To reconcile opposing interests was a hard thing. To save lost man, and at the same time to glorify God, seemed, no doubt, to all created minds, an absolute impossibility. Yet this has been accomplished; and now, through the person and work of Jesus, all God's attributes are seen in glorious harmony, and unclouded beauty, in the salvation of sinners. In working out this wondrous scheme *God has brought things out of their contraries, and made opposites work together.* Light has sprung out of darkness, order out of confusion, and the very existence of sin has been overruled for the brighter manifestation of the Divine glory. Over all the malice of devils and the rage of sinners a wise and holy Providence has presided; and these, as well as the ministry of angels and the service of saints, have been made to subserve the Divine purpose, and to work together for good to them that love God.

To *conquer conquerors* is a hard thing. But the Lord hath done this also. Death, that great destroyer,—Satan, that cruel tyrant,—and sin, that fearful monster, have all been conquered; and soon the triumph shall be completed, and on behalf of millions upon millions, sin shall be annihilated, Satan be cast out, and "death swallowed up in victory."

Besides these illustrations of the Divine power, every true believer has in his own experience abundant proofs that "nothing is too hard for the Lord." That *his* hard heart should have been broken,—that his fearful and desponding soul should ever believe,—that he should have been preserved from sin's power and Satan's malice, and enabled to persevere amid a thousand snares, and while so many have apostatised, is indeed a matter of wonder. "Here I am," he says, "still clinging to the cross, still longing for holiness, still groaning over sin, still coveting the best gifts; and it is because I have obtained help of the Lord that I continue unto this day." "Kept by the power of God through faith unto salvation." Thus God points us to His glorious creation,—to His gracious covenant,—to the reconciling, healing cross,—to the descending Spirit,—to the living temple,—to our foes defeated, our sins forgiven, our souls reconciled and renewed, and says, "Is there anything too hard for the Lord?"

II. The question *administers a reproof.*—This was its intention as regards Sarah, and this is still one of its uses as regards ourselves. After all the wonders which God has done, and the kind words which He has spoken, His people are prone

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to distrust Him. Such conduct as this is very offensive to God, and as an evidence thereof He rebukes and chastens His people for the same. We have seen this in the case of Sarah; and if we look into Abraham's history, we find that he twice got into trouble through distrusting God as regards his beloved wife, (Gen. xii. 11-20; xx.) Moses also, who had so nobly endured for a long time, was not proof against mistrust. Thus when the Lord had promised to send a large supply of flesh for Israel, and Moses interposed with incredulous objections, he was met with the solemn question, "Is the Lord's hand shortened?" (Num. xi. 18.) On another occasion his distrust of God's power called forth a severer reproof, and he was punished by not being permitted to enter the promised land. "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them," (Num. xx. 12.) David also, though usually strong in faith, (and he never trusted and was disappointed,) gave way to distrust when he said, "I shall perish one day by the hand of Saul." Influenced by unbelief, he left the rocks where God had so well defended him, and indulged him with such sweet communion; and went into the land of the Philistines. Here he was exposed to temptation, acted with duplicity, was bereaved of all his relatives and property, and only recovered all when, returning to his rest, "he encouraged himself in the Lord his God," (1 Sam. xxx. 6.) In Zechariah, the father of John the Baptist, we see how hateful distrust is to God. Though he had Abraham's example before him; and he himself was a son of Isaac, the child of promise; though an angel from God's presence brought the good news, he still doubted, objecting his age and the age of his wife. For this incredulity he was reproved and punished. "Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season," (Luke i. 20.) In like manner, Jesus reproved the unbelief of Martha, when He was about to raise Lazarus from the dead. In answer to her lamentation, "Lord, if thou hadst been here my brother had not died," He had given her a glorious revelation of Himself, as "The resurrection and the life." Here her faith *should* have reposed; but now when He says, "Take away the stone," she objects, "Lord, by this time he stinketh: for he hath been dead four days." What a tender and solemn rebuke followed this unbelieving remonstrance! "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" Let us learn from all these instances, what are the *tendencies* of our hearts. We

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are prone ever to distrust a faithful God, and we had need take heed lest "there be in us an evil heart of unbelief." Let us fear to offend God and to provoke His anger by thus acting. Let us consider that distrust will weaken us, and stumble others; and let our daily, hourly cry be, "Lord, increase our faith."

III. Consider the *requirement which the text contains.*

God requires all to whom He sends a revelation of His will to believe the following as a certain fact, *that He will bring His own perfections to bear upon His own promise.* Thus Abraham all along believed as regards the great promise of a seed. To his eternal honour it is written, that "he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what he had promised he was able also to perform." He heeded not the apparent impossibility, he only looked at God's promise and power. He read the one, he realised the other, and his faith rested in calm security. Thus Sarah believed, after she had recovered from her fainting fit, and God honoured her confidence,—teaching us that unbelief, forsaken and repented of, shall not hinder the bestowment of the blessing. Thus Mary believed, and after listening reverently to the angelic message, said, "Behold the handmaid of the Lord; be it unto me according to thy word." Therefore was it said to her by the Holy Spirit, "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord," (Luke i. 45.) Jeremiah fell back on these very words when shut up in prison. He pleaded them with God—(see Jer. xxxii. 17)—God honoured his confidence, and at the same time made a revelation to him of future glory and blessings; even as believing Abraham was privileged to see the day of Christ, and was glad.

Mourning soul, God has made promises to such as you. He has said that you *shall* be comforted—that He will "revive the heart of the contrite ones." To the *afflicted* He has promised support, and "strength for the day," "grace to help in time of need." To the *tempted* He has promised help, deliverance, and final victory over Satan and sin. To the poor, suitable *supplies;* "their bread shall be given them, and their water shall be sure." To the saint groaning over his sinfulness, longing to get nearer and nearer to Him, He has promised the eternal fruition of His glory, and complete conformity to His holiness. And soon all the heirs of promise shall stand upon the hills of glory and sing, "Not one thing hath failed of all His good promises; all is come to pass." Believer, before you reach that blessed world you should sing "the sweet promise of His grace, and the performing God,"—sing the grace that gave you the promise to rest

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upon; sing in hope of its fulfilment. And whenever God fulfils a promise to you, and so proves that nothing is too hard for Him, praise Him for the same. Gratitude for mercies received will strengthen your faith for future exercise and conflicts. Remember that everything is too hard for you, but nothing is too hard for the Lord. You shall be enabled to do all things He requires, through His strengthening you. Lean on His promises, look at His perfections, and you will live to His glory.

Thus Paul, when tossed so many days and nights on the tempestuous ocean, dropped his anchor where the Lord directed him; and while the hearts of others were like the troubled sea, his was as calm as a summer evening, being moored to the throne of God. "Wherefore, sirs," said he to his anxious and desponding companions, "be of good cheer: for, I BELIEVE GOD, that it shall be even as it was told me," (Acts xxvii. 25.) And so it was, notwithstanding the apparent impossibility of their being saved, all of them got safe to land. Now, as the instances of unbelief and distrust before adduced were written for our warning, so those just referred to are left on record for our encouragement. Here we see the efficacy of faith in God's almighty power—how it removes mountains of difficulties, and brings the trusting soul victoriously through. And as the Lord is displeased when His people doubt His word and distrust His power, so does He take delight in them when they take Him at His word, and, laying His own promise before Him at a throne of grace, simply cry, "DO AS THOU HAST SAID."

If we would walk so as to please God, we must "walk by faith, and not by sight." We must *depend*, and not *distrust*—ever expect, and never expostulate. The Word of God is full of plaudits bestowed on faith. For trusting God in the face of difficulties, discouragements, delays, and even denials, Abraham, Jacob, Moses, David, the centurion, the Syrophenician woman, and many others, are highly commended. The eleventh chapter of Hebrews is a glorious proof of the victory of faith, and of God's delight in the conquerors. Let us then seek grace to study *God's promises, and supplicate His power.* In the promises all our wants are provided for, all our desires anticipated. There, "the God of our mercies hath prevented us," by providing magazines of comfort and strength, deliverance and help for His people. He never forgets His word of promise; "He fainteth not, neither is weary;" and therefore He can make them all good. Let us, like Moses, fix the eye on God's promise, then uplift it to the throne, and say, "Now, I beseech thee, let the power of my Lord be great, *according as he hath spoken*," (Num. xiv. 17.) The fact is, that with such precious pro-

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mises to study and plead, and such a faithful God to fulfil them, we need not be afraid to know the worst of ourselves, and may safely defy the power and malice of all our enemies. Come, then, ye children of God, seek grace to believe *that God will bring His own perfections to bear upon His promises for your good.* Let the unbeliever consider his evil conduct and sad condition. God invites him to share the blessings contained in His promises. God declares His willingness to receive and bless him. But he despises these promises, and disregards these invitations. The fact is, that the sinner wishes God to do that which it is impossible for Him to do, becauses it would be inconsistent with His character, and contrary to His word. He wishes God to save him in his sins,—to pardon him without sanctifying him,—to take him to heaven without making him fit to dwell there; but this can never be done. Sinner, if you will not seek God to fulfil His promises *to* you, He will certainly fulfil His threatenings *in* you. He is as able to crush His foes as to save His friends. It is as easy to Him to cast down the proud as to lift up the humble. "Can thine heart endure, or thine hands be strong, in the day when I shall deal with thee? saith the Lord." Many say that the blessing of salvation is too great for them; that they are so unworthy that they dare not hope for it! What is this but saying that their case is too hard for the Lord? Such would do well to think upon the case of him who, when Elisha foretold the deliverance of Samaria and the consequent plenty, said, "If the Lord would make windows in heaven then might this be." He saw it with his eyes, but did not partake thereof, (2 Kings vii. 2, 19.) It is very foolish and wicked to *limit* the Holy One of Israel, and say either to His power or His mercy, "Hitherto shalt thou go, and no further." If persons doubt whether the promise belongs to them, they cannot doubt that the *command* is addressed to them. "God commands all men everywhere to repent." "This is His commandment, That we believe on the name of His Son Jesus Christ." Upon hearing this some may cry out that their heart is hard and unbelieving; let them cry thus at God's throne, with an eye to the cross, and they shall prove that "nothing is too hard for the Lord."

Lastly, This question affords encouragement as regards the Church of God. "The Lord of hosts is with us; the God of Jacob is our refuge," is the exulting song which it is the privilege of the Church to sing. This is faith's echo to the Saviour's parting words, "Lo, I am with you always, even unto the end of the world." And if God be for us,—if Jesus be with us,—if the Holy Spirit be in us, what may we not attain to? what may we

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not effect? Let Zion, then, awake, and shake herself from the dust; let her put on her *strength* and her beautiful garments, (Isa. lii. 1.) Let her imitate Abraham in simple dependence, in separateness from the world, and in intercessory prayer; and then she will richly share in Abraham's benediction, "I will bless thee, and thou shalt be a blessing."

To crown all, Jehovah hath said, "As I live, all the earth shall be filled with my glory." This may seem very unlikely, very *hard* to accomplish; but so it *must* be. "Every mountain shall be brought low, and all flesh shall see the salvation of God." Let us, then, rejoice in hope of this glory, and while we pray, wait, and work, joyfully sing, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us,* unto Him be glory in the Church by Jesus Christ throughout all ages, world without end. Amen."

ART. VII.—A LAMP TO MY FEET.

WE require a lamp only when it is dark. God's word is compared to a lamp, and this implies that the present state is in some sense a condition of darkness. It is true that, compared with other ages, the present period is one of comparative light; and also that there are "dark places of the earth," which are far worse than the country where our lot is cast. Let us be wide awake to our privileges, and be deeply concerned for those who are "sitting in darkness, and in the shadow of death."

But compared with heaven, earth, with all its advantages, is a dark place. Think of "the inheritance of the saints in light," of "the city which hath no need of the sun, because the glory of God doth lighten it,"—think what it will be for us to "know as we are known," and to be like Him who is the light of heaven, and we shall soon be convinced that this is a dark place. In this dark place we want a lamp, and God has provided one. How suited, and how sufficient is that one lamp—God's holy truth! Night is a time of uncertainty, when we cannot see our way clearly, and to many it is a time of fear and dread; God's word is like a lamp for brightness, beauty, and beneficialness. But there are two things in which there is a difference. A lamp is constructed and kindled by man, but God alone could light up the lamp of truth. As hath been often said, bad men could

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not write a book so wise and holy; good men would not write anything and say God did it, unless it was indeed a fact. Revelation *is* a divine light, and witnesses to its own divinity. Again, a lamp decays, and burns out; the truth remains the same from age to age. "Thy word shall not pass away."

But let us now take one thought and endeavour to pursue it a while for our soul's good. *A lamp is kindled on purpose to be made use of.* It is for the *feet.* It is not a general light merely, but is designed for *personal* use and benefit; "*my* feet." Let me mention four uses of this heaven-provided lamp.

1. To find the way out of delusion and danger. In such a condition God's word finds us, and proposes to guide us out of it into certainty and safety. Think of a person down in a dark cave of the earth, in which there are many turnings and windings, and several deep and dangerous pits. Such is man's condition by nature, while without God's revelation, or neglecting to use it. Oh for a lamp in the gloom! Here it is, most bright and beautiful; and look, there is engraven upon it some unerring directions how to find your way out of the darkness with all its dangers, into a place of light, safety, and joy. We cannot conceive of any person lost in a dark cave under ground, rejecting such a boon as this; it would be madness indeed. But how many are too proud, or too careless, or too worldly, or too busy, to use God's word to guide them from nature to grace,—from hell to heaven. The fact is, their lost condition is not *felt,* their need of God's provision is not realised. "They know not, neither will they understand; they walk on still in darkness." But not long, not far! a fearful precipice must soon be reached; and how many have thought with horror when falling over it into a dark eternity, of the long-neglected lamp! The sparks they have kindled go out, and they lay down in sorrow.

A second use of a lamp is *to walk by.* Are you escaped from the cave of sin, and got into the King's highway of holiness? You will need a lamp to walk by, and you will prize the one which God has provided you with. There will be stumbling-stones placed in your path, and you will be tempted to wander from the right road. Enemies will assault you, and you will be in danger of growing weary. If you take the word of God in the hand of faith, it will discover your enemies; it will direct you in duty; it will cheer you in discouragements, and give a confidence to pursue your journey boldly. Waymarks will be seen by means of its light, fellow-travellers will be also recognised, and evil spirits will be scared away.

It is a great thing to bring the light of God's word to bear on our daily walk. I remember once being asked to carry a

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large lighted lamp down a flight of stairs into another room. Not being very well acquainted with the stairs, I walked with a degree of fear, lest I should stumble with my burden. In a moment I thought, "Why fear? the lamp you carry shines upon your way; its light reaches down to your *feet;* look and see where to place *them.*" Upon doing this I walked on without fear, yet still carefully. Then I thought of the text, "Thy word is a lamp to my feet." I thought also of one who said, "By the words of thy lips I have kept me from the paths of the destroyer."

"Blessed are those who meditate on that word day and night," "who hide it in their hearts," who take it with them to the throne, and who seek to be guided in the family and in business, as well as in the church of God, by its cheering and unerring light.

3. Once more, a lamp is of use *to work by.* From the remotest antiquity it has been thus used; and modern inventions have only in part supplanted it. The workman brings his lamp *near* to his task. The more delicate or costly his work, the nearer must his lamp be to it. If we would do our work well, it must be done in the light of the lamp of truth. I remember how, that often when a child, I have been employed by some senior to hold a candle or lamp, while something was being done. It is rather an irksome task for a child; hence the remark was often made, "I cannot see very well: do you look at what I am doing; and if you can see it clearly yourself, I shall see it too." Work for God and eternity should not be guess work; we should look at what we are doing, and not work in the dark. We need not do this, as our lamp is always trimmed, always bright, only it must be *held* aright.

This may suggest a fourth use of a lamp; it may and should be held *forth* for the good of others. Who has not read the exhortation of the apostle, "Holding forth the word of life, and thus shine as lights in the world?" Parents, teachers, friends, as well as ministers, may all do this; and every one should honestly aim to use God's word as a lamp for the good of others. Those who know its value should exhibit it for the benefit of those who do not. If we *love* the truth, we should *live in* the truth, and *live for* the truth. Be like the poor widow who, upon the rude coast of Scotland, before there was a lighthouse erected, used to stand a small lamp in her cottage window as a beacon light. "She did what she could," and more than one ship's crew had reason to bless her for it.

Let this be our *life's* business, "*to hold forth the word of life.*" The ancient heathens used sometimes to place a burning lamp

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in the sepulchres of their friends, which would last a long while. Perhaps this had some significance; but we know it was of no use to the dead, and of no benefit to the living. The worm needs no light on its dark doings; and corruption would pursue its work however bright a light was kindled. It was folly to place side by side a mouldering body and a decaying lamp. It is true wisdom to set an everlasting light alongside of an immortal soul; yea, to surround and bathe that soul in its glorious blaze. The closed eye of the dead body had no sympathy with the flickering lamp; but the immortal soul and everlasting truth may, through God's grace, mingle together in the sweetest fellowship. When the spirit of man becomes that to the truth of God which the atmosphere is to the light of heaven, receiving, retaining, and reflecting it, what a warm, beautiful, beneficial thing does that soul become! Reader, is your soul thus pervaded by God's truth? Which text describes you,—"The light shineth in darkness, and the darkness comprehended it not;" or, "Ye were darkness, but now are ye light in the Lord?"

Notes on Scripture.

Isaiah XIII.

This whole chapter predicts the fate of an entirely *future* Babylon in the *last days.* There is here no manifest reference to *ancient* Babylon: but in Jer. l. and li., (which are parallel to Isa. xiii.,) the destruction of the first as well as of the last Babylon in Chaldea is predicted.

Scripture having in the 12th and 14th chapters of Isaiah, brought Israel's history to the time of deliverance, when "the Lord will have mercy on Jacob, and will *yet* choose Israel, and set them in their own land," now turns to their enemies and prophesies the utter destruction of Babylon.

Israel's first enemies were in Babylon of Chaldea, and their last will be so too.*

The 19th verse of this chapter calls this city "Babylon the *Chaldees'* excellency," and Jer. l. 1, says it is "Babylon" in "*the land of the Chaldeans.*"

* Israel's *first* enemy was Assyria—not Babylon; and it is the *Assyrian* that is the symbol of this last enemy.—Ed.

We must shew first that this Babylon is a future city, and then that it is Babylon in *the land of Chaldea*, rebuilt in the *latter times*.

This city cannot be ancient Babylon, for that was taken by Cyrus long ago, and its ruined state now does not agree with the prophecy, for it has always been more or less inhabited, and it is not like Sodom and Gomorrah.

That Babylon is a *future* city may be proved by comparing this chapter with Jer l. 34, where it is said, the Lord shall *first* give *rest* in Israel's land, (where no rest has yet been given,) and *then* disquiet the inhabitants of *Babylon.*

Proof of *futurity* is found in the fact, that when the prophecy in Jer. l. 1-3, is fulfilled against Babylon, the lost ten tribes of Israel, *at that time*, shall seek the Lord their God, (ver. 4,) and when they and the remnant of Judah return weeping, (Jer. l. 4, 5,) they will be pardoned, (Jer. l. 20, xxxiii. 8.) No one can say they are so yet.

That God may yet have dealings with Babylon in Chaldea, is proved by what is said of other nations,* Persia for instance: "In the latter days, (Jer. xlix. 39,) when the Lord will bring again the captivity of Elam, he will set up his throne in Elam." This must be future, for the Lord has never reigned in Persia.

Another proof is, that these Medes will help Israel to execute God's vengeance on Babylon, (ver. 17; Jer li. 28.)

The Lord hath not forsaken Israel, notwithstanding all his sins, (Jer. li. 5;) but will avenge them of their enemies, on this Babylon, (Jer. li. 24, 35, 49, 50, xxx. 28; Ps. cxxxvii. 7-9)

Babylon in Chaldea will doubtless be rebuilt, (and be again destroyed in a much more signal manner than formerly,) because Antichrist "the Assyrian" will come from thence against Israel in the time of the end, (Isa. x. 5, 6;) "Thus saith the Lord, For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, (Ezek. xxxviii. 8, 16,) to possess the dwelling-places that are not theirs," (Hab. i. 6-10.)

It seems that then Antichrist, king of Babylon, comes from that city against Jerusalem, takes it, (Zech. xiv. 2,) builds it up with "oppression and blood," (Hab. ii. 12,) calls it "Babylon the Great," (Rev. xvii. 5, 18,) "that the name of Israel may be no more in remembrance," (Ps. lxxxiii. 3-5;) sets up the same abominations as in his own city, (which accounts for the striking parallels between Jer. li. and Rev. xvii.;) and that having planted "the tabernacles of his palace between the seas in the glorious holy mountain," (Dan. xi. 45,) and reigned there forty-two months, (Rev. xiii. 5,) Antichrist and his army will be destroyed in *Israel's land*, (Isa. xiv. 25; Rev. xix. 19-21.)

After which the Lord (by Israel and others) will destroy Babylon, (as He did before,) whence the oppressor came, and make it "a desolation without an inhabitant," (Jer. li. 29.) Then shall Israel "take up

* So, (in that case,) also, of Tyre, Sidon, Edom, Moab, Egypt, &c. These must all be resuscitated, then destroyed, and then be desolate for ages yet to come!—ED.

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this proverb against the king of Babylon, and say, How has the oppressor ceased! the golden *city* ceased!" (Isa. xiv. 4.)

But what city is this golden city? May it not be Babylon the Great of the Revelation?

It cannot be the city of the Revelation, because the Apocalyptic city is to be destroyed by Antichrist's ten kings *before* the Messiah appears to deliver Israel, (for they have time to lament over it;) the other Babylon (of Chaldea) will be destroyed *after* the Messiah has come.

Another reason is that Babylon the *Great* will be built on seven mountains, (Rev. xvii. 9;) this city is to be on a plain, the plain of Dura.

Ver. 2. Here therefore, "the high mountain" must mean the city itself, especially as in Jer. li. 25, the city is called, "O destroying mountain," (on account of its destroying character previous to its destruction;) and afterwards the same verse says it is to be made a "burnt mountain. The "banner" on "the high mountain," must be the "standard upon the walls of Babylon," in Jer. li. 12.

Ver. 3. "My sanctified ones," mean the saved Israelites, a *holy* people now made into Jehovah's battle-axe, (Jer. li. 20-24;) "mighty ones," to "render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion;" "mighty and sanctified ones," who rejoice in my highness. These words form the strongest possible argument for this view of Isa. xiii. The unholy enemies of Israel's Lord, could not possibly rejoice at His highness.

Ver. 4, 5. This army, strong in the Lord, comes from far (from the *north*,—Jer. l. 3, 41,—viz., Palestine) to destroy the whole land of Chaldea.

Ver. 6. The day of the Lord is a period of judgment; first, upon Israel, and then upon many other nations, (Isa. li. 17, 22, 23; Jer. xxv. 29.) And what is the issue to these nations? "rise no more," (Jer. xxv. 27; Isa. xiv. 21;) "no place was found for them," (Dan. iii. 35;) whence we should learn *what* nations are to be dashed to pieces by the stone of Israel, at His second advent, (Dan. ii. 44,) and how erroneously interpreters of Scripture are looking to present European kingdoms. This verse declares that the day of the Lord is "*at hand;*" concerning which it should be kept in view that all time future to us is present and near to God; and that the latter time means *the last days,* which in vision to Old Testament prophets appeared "at hand," just as they did to the apostles, (Phil. iv. 5; Rom. xiii. 12.)

Ver. 7, 8. The terror and suffering in "the whole land" (ver. 5) is described in the same kind of language, and with the same similes, as are used elsewhere with regard to the Jews and their land.

Ver. 9. "The Lord, in the day of his fierce anger, (Jer. xxx. 24,) will so destroy the sinners out of the land of Chaldea, that a man, from scarceness, shall become more precious than the golden wedge of Ophir," (ver. 12; Jer. l. 30.)

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Verses 10–12 describe the signs attending the second advent of the Lord, (Matt. xxiv. 29,) and His exterminating dealings with the proud, (Jer. l. 31, 32,) who were "as a blast against the wall," (Isa. xxv. 4, 5.)

Ver. 13–15. The Lord hath declared that in that day "He will shake all nations," (Hag. ii. 7.) Here, He says, at that time Chaldea shall be as the chased roe. Strangers are warned to flee out of it, for all who remain shall fall by the sword. Those who escape out of the land of Babylon, shall declare in Zion the vengeance of Israel's God.

Ver. 16. "For it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion," (Isa. xxxiv. 8.) (See also the special agreement here with Ps. cxxxvii. 7–9.) This is "the day of vengeance," which was not come at our Lord's first advent; when He preached "the acceptable year of the Lord, and closed the book," without naming what must be done at His second, (Luke iv. 19, 20; Isa. lxi. 2; compare with Isa. xxxiv. 8, 2.) *Then* "the *year* of my redeemed (Israel) is come, and the day of vengeance is in mine heart," (Isa. lxiii. 4.)

Ver. 17, 18. Not only the Lord's "sanctified ones," but others, viz., the Medes, (Jer. li. 27,) as formerly, shall be stirred up against Babylon, and all its riches shall not save a single life.

Ver. 19–22. Here, where so many difficulties used to exist, (for these verses by no means accurately describe the effects of Divine vengeance on ancient Babylon, which has always been more or less inhabited, and is not *yet* like Sodom and Gomorrah—Isa. xxiv. 9, 10; Jer. l. 40,) we have now no difficulty whatever, seeing Scripture speaks of an entirely future judgment upon a city which has yet to appear. Quite literally will every word be fulfilled in the last days, which to Isaiah's prophetic eye were "near to come;" the Jews present wandering time of more than 1800 years being always concealed by the Spirit from Jewish prophets.* H. M. L.

Reviews.

Propositions for the Solemn Consideration of Christians. By BENJAMIN WILLS NEWTON. Houlston & Wright.

IT becomes every day of growing importance that men who claim to be pastors and teachers in the Christian Church should distinctly an-

* Though not by any means concurring with the above article, we insert it, as calling attention to an important question. If Babylon and Nineveh are to be resuscitated before the day of the Lord, then must the king of Babylon and the king of Nineveh be raised from the dead to play the same part over again which they did in former days.—ED.

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nounce their views, and set forth the foundation truths on which they ground their course of instruction. The food offered to the "sheep" and "lambs" of Christ's flock, is matter of vital interest. We neglect the investigation of it at peril that none can estimate. Now, while we do not at all think that it is the duty of ministers to examine and adjudicate on the merits of each other's teaching, we firmly believe that it is a grave responsibility resting on every man who takes the oversight and guidance of a congregation, to notice doctrines that he esteems to be false, and to warn his hearers against them. This is what Mr Newton attempts in the pamphlet we have named, and he makes an appeal to the "law, and to the testimony," which is unanswerable on the ground on which he rests. The seventeen propositions embody almost a total of divinity; certainly, the last seven contains *the Gospel*, as all well-read Bible students understand it; but we are quite prepared to hear that ignorant Christians, little taught in the Divine Word, may not comprehend the exact nature nor the peculiar clearness of the definition of each article of faith. To those who intelligently "search the Scriptures," they will commend themselves with the force of simple, unadulterated truth; and as such, we hope they will be widely circulated. A little energy in this cause would be well spent. There never was a time when it was so needed. The blunders (not to use harder terms) that are so actively disseminated by the tongue and the press, require immediate and weighty counteraction; and, in this effort, Christians should strongly unite, and exert every power they can wield. No better way can be devised than that of recommending the true, and condemning the false in the most decided manner that can be adopted—avoiding, casting out, and refusing in every form that which negatives the plain statements of God's revelation, and not receiving and promoting publications, in which not only a neutral, but a positively erroneous tone in the most important of all subjects is maintained. We wish to call special attention to Propositions v. and viii. They are most conclusive, and will receive the adherence of those who, with unprejudiced hearts and minds, approach the great source of light and knowledge.

It will be a novelty to many old, quiet-minded Christians to hear that men, professing to "open up" and explain the way of the Lord with the Old Testament saints, are enforcing, with all the might of their claim to superior acquaintance with the Bible, that Abraham, Isaac, and Jacob will have a different future in the heavenly state from ours! We are persuaded that right-hearted men and women, with the Word of life in their hands, hear, for the first time, with surprise, that any man holds such views, as that the believing Jew differs from the believing Gentile, and that the body of Christ is not composed of both alike; and yet, such is the doctrine of a growing section in evangelical Christendom. And this thing is gaining ground; the very teachableness in Divine things that is prevailing, giving it an impetus: people either submit too readily to the judgment of those who undertake to teach them—become blind, and voluntarily subject their intellects to

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arguments in religious matters that would not satisfy them in secular affairs; or they take too strong a human position, and refuse faith her office in regard to the incomprehensible, and end by entering the vast misty regions where doubt and cloud make all things look alike. Between these awful conditions, it seems hard to steer the bark of the Church in these days. Let us try every lawful means. None is more so than trying to impress on the minds of all that we can influence, the truths that stand immutably graven on the "stone laid in Zion." They are not obscure, but easily discernible; and one of them is very well interpreted by Mr Newton:—

"The Old-Testament saints, although they lived before Christ was manifested, were washed in the same blood and quickened (by the same Spirit,) with the *same* life as we, who live after His manifestation; for Christ was 'the Lamb foreordained,' and the promise of life in Him was 'given before the world was,' (Titus i. 1.) Thus God anticipatively recognised the redemption and life that were, in due time, provided and manifested in Jesus. All the family of faith receive redemption and life in the same Emmanuel; and hence their essential unity, whatever the Dispensation in which they serve."

Christian Rationalism. No. I. Outlines of the Natural History of Scepticism, and of the Positive Evidence for Christianity. London: Benton Seeley. 1864.

This is an able work, both in argument and learning. We have only the first number here; but it gives good promise for the rest. The following extract will, we think, be satisfactory to the reader:—

"The truths contained in the writings which come to us as a divine revelation are of two kinds:—1. Historic facts; 2. Religious and moral truths.

"The neglect to discriminate between the different kinds of evidence respectively available in support of different kinds of truth, has led men to bring these truths to the test of methods which are not properly applicable to them.

"I. Historic facts are called in question on account of a supposed discrepancy with (1.) other facts which rest on no better testimony, or (2.) with modern scientific discoveries, or (3.) with inferences from facts of either description.

"II. Truths which are beyond the reach of human faculties to discover, and which can be known only by revelation, are disputed on account of their supposed discordance with (4.) other truths of the same description, or (5.) with the deductions of reason, or (6.) *because* they are beyond the reach of the natural faculties, and therefore, it is said, out of our power to verify.

"1. The narrative given in Luke ii. 1–7 is disputed, because it states that the taxing there spoken of 'was first made when Cyrenius was governor of Syria,' whereas he did not become so until eleven years subsequently. But the date of Cyrenius's government is known only by historical testimony. The question, therefore, is, which history is most worthy of confidence? and no one who was not predisposed to doubt its truth would say that the Gospel history is *less* worthy of belief than any other.

"Is it necessary, however, to set the two in opposition to each other? Is there no way of harmonising them without doing violence to either? How often does it happen that apparent mistakes in history are cleared up by fur-

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ther research, and prove to be instances of minuteness and precision in detail; and is it likely that Luke, the only man of education among the evangelists, should have committed himself by mentioning the point in question if it was not true, or that a clever forger in his name should do so? (As for those who believe that the Gospels are the work of *clumsy* forgers, argument would be thrown away upon them.) Suppose that some thousand years hence it should be found mentioned in a German history that a certain event took place in the year 1707, in the reign of Charles III., King of Spain. Histories of Spain say that Charles III. began to reign in 1759, and the narrative is set down as 'not historically true;' and yet it might be perfectly correct, although from our partial knowledge it would seem to be impossible that it should be so; the explanation being, that during the war of succession, the Austrian claimant of the crown was proclaimed under that title at Barcelona, and held possession of a part of the country for several months.

"Now, with respect to the fact in question, it is said that Herod having offended the Emperor, this taxing was ordered as a mark of subjection, and the preliminary registration took place.; but that, having been reconciled to Augustus, the actual collection of the tax was postponed until Cyrenius became governor. Whether or not this is the correct explanation of the difficulty, it is sufficient to shew that we are not justified in rejecting a fact which is supported by credible testimony, on account of an apparent inconsistency with another fact, which a more perfect knowledge might shew to be only imaginary.

"2. In Gen. vi., vii., it is stated that God sent a flood of waters 'to destroy all flesh, wherein is the breath of life, from under heaven,' except certain individuals of each species which were preserved with Noah in the ark. In opposition to this, it is objected that animals are distributed over the earth in certain territorial divisions according to their adaptation to its different climates, and that any such collection of them together as is here described, would be such a departure from the habits suited to their respective natures as would be fatal; that we therefore cannot understand the passage as meaning that the flood was actually universal to the whole earth, but that it was confined to those adjacent countries which were known to the Jews, to whom the Scriptures were revealed. But we are expressly told that mankind were dispersed over the earth by a miracle, and there is no greater improbability in such a change having taken place in the nature of the animals as would fit them for their present habitats, than in its having taken place in that of man, which we know to be the fact. Our knowledge of science being partial and progressive, we have no right to say that any of its facts are at variance with those brought down to us by credible testimony, which further knowledge may shew to be in perfect harmony with them.

"3. In 1 Cor. xv. 21, the apostle makes use of an expression ('by man came death') which is asserted to be in opposition to geological discoveries, by which death is proved to have occurred in the earth ages before the creation of man. Here two inferences are set in opposition to each other. It is *inferred* that the text implies that death did not take place on the earth till after man had sinned, although it does not say so, and it may mean only that man became subject to death in consequence of his own sin, and not by his original constitution; and it is *inferred* from the position of certain organic remains that death took place before the creation of man—a fact which possesses high probability, but cannot be considered as positively certain. Such inferences as these can be of little weight in opposition to credible testimony.

"4. The benevolence of God is a truth which cannot with any certainty be deduced from existing facts. The prevalence of evil in the world, and the various anomalies perceptible in the order of providence, have led men of the highest order of intellect to an absolute disbelief in the existence of God;

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'how then can His works be appealed to as evidence of His goodness, when the state of the world is maintained to be inconsistent with the existence of a God of infinite benevolence, combined with infinite power and wisdom?' This truth, then, is a *revealed* truth, with which it is asserted that the massacre of the Canaanites by the Israelites is inconsistent; and we are therefore called upon by a recent writer to be thankful for the result of his labours, which, as he considers, releases us from the obligation to believe that that event was divinely commanded. But the fact that the command was given to the Israelites by divine authority is expressly revealed, and rests upon testimony, as the truth of the divine benevolence does, and we are assured, that however the harmony of such truths may be beyond our full comprehension now, it will be made clear to us hereafter. They must then be received as *revealed* truths, having equal authority, and no apparent inconsistency can avail against them. These are only conclusions of our limited reason, and cannot weigh against positive statements.

"5. God is revealed to us in the Scriptures as a Being of infinite goodness and love, who willeth not that any should perish. Some persons have argued that it would be inconsistent with these attributes if He should allow any of His creatures to perish everlastingly; and therefore maintain, that as He also possesses infinite power and wisdom, He has doubtless provided a means by which all shall ultimately obtain happiness. But men are not justified in setting up the deductions of their own reason in contradiction to the express declarations of Scripture. To suppose that those declarations do not mean what the plain meaning of the words conveys, is to suppose that the Almighty is deceiving His creatures. Besides which, this argument proves too much; for if it is inconsistent with His attributes to allow any of His creatures to perish, surely it must be equally so to allow them to sin. There could be no difficulty to *infinite* power in protecting them from sin; and to our unassisted reason it would appear much more consistent with His attributes to do so, than, having allowed them to sin, to preserve them from the punishment denounced. Moreover, to carry out this argument to its legitimate consequences, we must suppose either that Satan is not a created being, or that he will also be saved.

"6. Sceptics often attempt to justify their disbelief by the plea that they cannot believe what they do not understand, and even quote Scripture in their own defence as asserting that religious truth is without the limits of man's natural understanding. There is a sense in which it is true that a man cannot believe what he does not understand. If I say to a person who is totally ignorant of the first principles of geometry, 'The three angles of a triangle are equal to two right angles,' my words will have no meaning to him; and it may be said that he *cannot* believe it. But if he knows that I have studied the science, and believes that I have a perfect understanding of the proposition I have uttered, if he is also well acquainted with my character, and has confidence that I would not deceive him, he may believe that what I have said is true, although he has no comprehension of its meaning.

"There is a sense, then, in which we may have a thorough conviction of the truth of a statement, although we are partially, or even entirely, ignorant of its meaning; and the most thorough sceptic that ever lived is compelled to trust in many of the most important concerns of life, to the knowledge of others, of the subjects to which they have devoted their especial attention. Life is too short for a man to make himself acquainted with all the details of the various arts and sciences which enter into matters of every-day life; and if he refused to act until he had done so, he must relapse into a state of barbarism.

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Edward Irving: A Review. Edinburgh: T. Laurie. 1864.

This is a reprint from *The New Englander* of July and October 1863. It is written by an unconditional admirer of Edward Irving; and contains some things that we must dissent from. It is interesting, however, and contains a good epitome of that great man's life. Having formerly taken up this subject, we do not mean here to revert to it; but we give the writer's explanation (if it can be called so) of Irving's *re-ordination* by the London Church, and the "interdict" under which he was laid by them. That this interdict only lasted *five days* seems to us quite beside the question, the *acts* were the same, whether their efficacy lasted five days or five years. The principal or turning-point of the author's defence is peculiar. It is that the London Church recognised the validity of his deposition by the Church of Scotland! This certainly is not the defence hitherto set up; it is not that which Irving himself would have acknowledged, and we doubt if it entered the minds of his re-ordainers in London. We used to hear the statement, made once and again, that the Church of Scotland, having apostatised, had lost its apostolical powers, and that its acts were all invalid. However this may be, let us hear the writer:—

"His Mother Church had ever been to him the dearest and most venerable of all the Churches of Christendom. And he loved her none the less that he stood up a faithful witness against her degeneracy, and sought to bring her back to the larger doctrine and deeper spiritual life of her own better days. For such a son to be treated by his mother as a heretic—as one who had denied his Lord, and make shipwreck of the faith, and was no longer worthy tobe intrusted with the ministry of Christ—was a stroke of cruelty which nothing but the firm assurance that he had been true and faithful to his Master, could have enabled him to bear. But in that assurance he never wavered, and he believed that He for whose work as the Redeemer of fallen humanity he had boldly witnessed in the face of a very tempest of opposition and reproach, would not forsake him now in this bitterest of all his trials disowned and cast out by the Church of his native land.

"After spending a few days in preaching in the country around, he returned to London, where, says Mrs Oliphant, 'he was received, not with extraordinary honours as a martyr, but with an immediate interdict in "the power," forbidding him to exercise any priestly function, to administer sacraments, or to assume anything out of the province of a deacon, the lowest office in the newly-formed Church. Such an inconceivable indignity,' she adds, 'according to all human rules, did the spiritual authorities, whom his constant and steadfast faith had made masters of his flock, put upon their former leader.' This strain of complaint and indignation is re-echoed by several of her reviewers. But, in truth, there never was a transaction more misrepresented both in its facts and its principles. On his return from London to Annan, he 'resumed all his accustomed duties;' but on Sunday the 31st of March, the following events occurred, as he himself soon after described them in a letter to a friend:—

"'On the Lord's day before the last, when, as usual, during the forenoon service, I proceeded to receive into the church the child of one of the members who had been baptized at home during sickness, and had desired the father to stand forth, the Lord by the mouth of His apostle arrested my hand, saying, that we must tarry for a while. Though I wist not wherefore this was done, I obeyed, and desired the parent to postpone it. Then the

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Lord further signified it was His will we should know, and the whole Church feel, that we were without ordinances, to the end we might altogether feel our destitute condition, and cry to Him for the ordinances from heaven. Then I discerned that He had, indeed, acknowledged the act of the fleshly Church, taking away the fleshly thing; and that He was minded, in His grace, to take us under His own heavenly care, and constitute us into a Church, directly in the hands of the Great Shepherd and Bishop of our souls; for He commanded us to rejoice, and confirmed our souls with words of prophecy, assuring us that He would build the house, saying unto Jerusalem, "Thou shalt be built," and to the Temple, "Thy foundation shall be laid." We did accordingly take heart and sing, "When Israel out of Egypt went,"' &c., (Ps. cxiv.)

"'In obedience to what he believed to be God's Word,' (says one who was an eye-witness of these transactions,) 'he abstained from administering sacraments; but in all other respects he acted as the minister of the congregation just as previously. No one usurped his place, or fulfilled his previous duties, nor did he remain in silence for a day, or for an hour.' On the following Friday (April 5th) he received ordination at the hand of him whom he and his flock recognised as an apostle; so that the effect of what Mrs Oliphant calls the 'interdict,' was to restrain him from the administration of sacraments for five days. The only act, so far as it appears, from which he really abstained, was the baptism of one child!

"And now a word as to the *principles* involved in this. Mr Irving had been fulfilling his pastoral ministry for eleven years in virtue of his ordination by the Church of Scotland. His authority to administer sacraments was conferred on him by the Presbytery of Annan. The Church which gave him this authority had now taken it away. By a formal act of the Presbytery which ordained him, he had been deposed from the ministry. How shall this act be regarded? Shall it be treated as a nullity, as it will be if Mr Irving continues to fulfil all his pastoral functions in defiance of it? If so, it must be on one of two grounds; either that the Church of Scotland had no right to give ordination, and that there was, therefore, nothing to be taken from him; or that, although she had a right to give, she could not take away that which she had given. In the former case, the foundations of ecclesiastical order will be subverted by denying the necessity of ordination; for if Mr Irving has received no authority from his Mother Church, then he has had none, except what is inherent in every Christian. In the latter, the authority of the Church of Scotland to exercise discipline will be set aside, and the individual member will be lifted up in independence of the body. If she cannot depose Mr Irving from the ministry which her own hands have conferred, then she has no power to preserve purity of doctrine or godliness of life amongst her members, and must have forfeited her standing as a Church of Christ.

"It seems to us that this was one of those critical moments which stamp the character of a movement. That which claims to be a work of recovery in the midst of Christendom, is now, for the first time, brought into collision with one of the Etablished Churches, and is called to pronounce authoritatively on the validity of its acts. The real question to be decided is, whether there is a Church in the earth? Have the sacraments been continued? Are there divine ministries still clothed with the authority of Christ? How are the existing Churches to be regarded, now that the ancient gifts and offices are beginning to reappear? The answer given in the acknowledgment of Mr Irving's deposition was, 'There is a Church with lawful ministries and valid sacraments, which is to be honoured as the Body of Christ.' We wonder that those who have found fault with this act have not more deeply considered the matter. The contrary course would have been a contemptuous trampling on the authority of the Church of Scotland, and a setting

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aside of the law of the whole Church from the beginning by sanctioning the principle that *gifts* are to be a substitute for *ordination;* in other words, that authority to minister does not come from investiture by Christ, but from the possession of a spiritual endowment.

"It may interest our readers if we extract one or two additional passages from Mr Irving's letter on the subject of his ordination. The office of the prophet, in expressing the mind of God concerning it, is thus described:—

"'After singing, he read the first chapter of Jeremiah, and being come to these words, "I see a rod of an almond tree," he was made in the Spirit to speak much upon it, and to apply it to the spiritual ministry, which even now was beginning to bud; and in the midst of it he brought a message, or rather delivered a command, to the apostle to ordain me angel over the church on the morrow evening, and to charge me and the flock with such words as the Lord should give him. For this holy action I sought to prepare myself and my flock with all diligence.'

"Of the ordaining act by the apostle, he thus speaks:—

"'Then he came from the place of testimony (the preacher's place) on my right hand, and knelt beside me on my left hand, and prayed in the Holy Ghost over the flock and me, joining us together in the presence of our God; and then he arose, and, laying both his hands upon me, he ordained me angel over the church, bidding me be filled with the Spirit of grace, and of wisdom, and understanding, and the fear of the Lord; to be filled with the gift of the Holy Ghost for the office wherein I was now set. This done, he gave out the 132d Psalm, and all the congregation arose to sing it with one heart.'

"After giving an account of the ordination of elders and deacons at subsequent meetings shortly after, he says, in conclusion:—

"'And thus have you a true narrative of God's way of ordering His house with an angel, elders, &c.; all which may the Lord enable you to receive with faith and love, and to render thanks for His wonderful doings in the midst of us.'

"This shews clearly that, however Mr Irving may at first have looked upon his deposition, he came to acknowledge its validity, and received re-ordination at the hands of one whom he believed to be an apostle, with great joy. It is probable that, left to his own guidance, he would have disregarded the sentence of the Presbytery, feeling keenly, as he did, its great injustice, and knowing that the Lord had borne abundant witness to his ministry. His lofty personal spirit, and his burning zeal for his Master, would have impelled him to treat it as Luther did the Pope's bull. Rather than that his witness for the truth should be arrested by their unrighteous decree, he would have cut the Gordian knot which he saw no way of untying, and have gone forth on his responsibility, preaching everywhere the gospel of the kingdom. *And thus he would have become the head of a schism and the founder of a sect!* He would have done what so many mighty leaders had done before him—(none of them, it may be, under so urgent a pressure)—violated the order to save the life of the Church. But God preserved him from this, for His time had come to bind life and order together in the unity of the one Spirit and the one Body. The knot was disentangeled by Divine wisdom. The authority of the Church of Scotland was vindicated by his submission to her sentence, and the wrong that she had done him was redressed by a higher ordination.

"By these two acts his position was essentially changed. He was no longer a Presbyterian minister. His mother had rejected him, but he believed that the promise was fulfilled, 'When father and mother forsake me, then the Lord will take me up.' He looked upon his new office as higher than that which had been taken from him—higher in its intrinsic dignity, its spiritual authority, and the grace that was conferred with it. And if he was right in his faith that the apostolic office had been restored, then more must have been

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given back to him than he had lost. To have been ordained by Paul must have been a better thing than to have received the laying on of the hands of the Presbytery without Paul.

"Mr Irving's position after his re-ordination was in some respects less independent than before, owing to the necessary subordination in which he and his flock were placed to the Universal Church, in which apostles are the chief rulers. As the head of a separate congregation, his authority was augmented, and his power of ministering the grace of God enlarged; but in all that respects the Church as one great whole, he was now under limitations, for this had been committed to another office. Mrs Oliphant complains of this, but it seems to us without reason. If the work was of God, as Mr Irving believed as firmly as any man, such a change was inevitable. It was simply impossible that a pastor should have the same range of authority when in subordination to an apostle, as when no higher ministry was over him. If the apostolic office is restored, it must assert itself, and reclaim powers which, in its absence have necessarily been used by others. The error, if there be any, lies further back. Once admit that the Holy Ghost is reviving the ancient gifts and ministries, and we must look for a new order of things, which shall involve many changes. That Mr Irving should have met with difficulties and trials in the progress of the work under this new phase need not surprise us. It could not have been otherwise to a man of his great strength of character and gifts for leadership, accustomed hitherto to be foremost in whatever he engaged in. The trial may have been aggravated by a certain infelicity in his position, growing out of the fact that his church was for a time, and so long as he lived, the ecclesiastical centre of the apostles. It was within the bosom of his flock that the ministers of the Universal (in distinction from the particular or the local) Church began to be developed, which made it more difficult to define the borders of the respective offices. It was much as if the ordinances of our General Government had begun to exist and to shape themselves within the limits and amongst the institutions of one of the States. Some mingling of functions would be almost inevitable, and the old office-bearers might well be pardoned if they were sometimes slow in apprehending their true relations to the new. But we believe that Mrs Oliphant has greatly exaggerated (on pp. 533, 534) the disagreements that may have been sometimes felt between Mr Irving and the apostles, (of whom by the call of one after another, there were six before his death;) and that, considering the untried and difficult circumstances in which they were placed, there was great harmony between them. They were of one heart and one mind in respect to the Divine reality of the work, and in their zeal for its furtherance; and a spirt of mutual love and honour ruled all their intercourse. What disagreements at any time existed (and there were none that interrupted their brotherly communion) were in relation to questions of ecclesiastical order and rites of worship, which arose as the process of organising the new community went on. Mr Irving had been strongly attached to the usages of the Church of Scotland, which, up to this time, had not been departed from, except in the liberty given to the spiritual utterances. But the preparation of the Church for the coming of her Lord required not only that she should be adorned with every gift of the Spirit, but also that her structure, and government, and outward services should be conformed at all points to the mind of God. This gradually disclosed itself as the end for which He was raising up again His ancient ordinances, and the great means of attaining it were seen to be the light of Prophecy, and the wisdom and authority of apostolic rule. That Mr Irving should have been troubled at some of the steps which were taken in this work of re-organising the Church, and perfecting its institutions according to its original law, is not wonderful, considering his attachment to Presbyterianism; that he did not refuse obedience even when the path was dark-but waited patiently for clearer light, seems to us a great triumph of faith."

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The philosophy of his *strabismus* is thus given. Our readers will be surprised at learning that there is a symbol in squint.

"In this respect, Mr Irving's *obliquity of vision*—the only feature which marred a noble and otherwise faultless face—was a symbol of the man and of his work. He seemed to be looking at the same time in different directions. No eyes were more bright and penetrating, but he saw with distracted vision. It was a sign of his inability to bring into perfect harmony the truth that was disclosed to him, and of the struggle going on in his own spirit between instincts and principles which he knew not how to reconcile. A staunch Protestant and Presbyterian, he yearned after what was good and true in every communion, and had words of loftiest eulogy for the precious things and holy men of Rome; full of reverence for the Past, the monuments of which he delighted to study, and its treasures to recover for the profit of his own times, he reached forward with joyful hope to the coming and Kingdom of his Lord; strong in his love, and bold in his assertion of personal freedom, he upheld with his whole heart the principle of obedience to authority. These opositions of truth and counter-currents of feelings he could not perfectly reconcile, and this made him an enigma to his generation. There was no spirit of partisanship in him. He sought for the whole truth, and gave it forth as he learned it, without fear or partiality; and narrow men who clung to their parties and their shibboleths, were vexed and irritated. They saw a man whom no formulas of theirs could measure, wild in his look, and terrible in his power, breaking their idols in pieces, and making the land to ring with the battle-cry of the coming King; and they knew not that God was preparing to lead up His Church out of the dark night of the past into the glory of His kingdom, and that this man's work was to startle the sleepers, and summon them to arise and gird themselves for the march. He was himself a sign that the time for a change had come. That looking with divided vision signified that he stood on the border land between the Old and the New, cleaving to the one, struggling towards the other, his eyes reaching backwards and forwards as in the confused breaking up of a camp at the dawn of day.

Genesis: *its Authenticity and Authority Discussed. The First Eleven Chapters.* By HENRY GIRDLESTONE, A.B. London: James Nisbet & Co. 1864.

THOUGH we do not think that Mr Girdlestone has proved Gen. ii. 10–15 to be an interpolation, nor the Septuagint Chronology to be authentic, we have enjoyed his volume much. It is direct, reverential, fresh, and satisfactory.

Our first extract is a *practical* one, as to the mode of study.

"We must call in, also, the *aid of God,* who is ever ready to grant it when it is earnestly implored, for Christ's sake. The unaided reason of man cannot heal its own malady. Logic alone will be found insufficient. Gibbon, in his 'Memoirs,' professes to have derived great advantage from the study of La Logique de Cronsaz, and it is an excellent work. Cronsaz was a professor of philosophy and mathematics in the academy of Lousanne. Both may be said to have lived in the age and atmosphere of Voltaire, yet Cronsaz was a Christian, and Gibbon a deist. Reflecting on this, I cannot doubt that the one called humbly on his God for aid, and the other was proudly self-sufficient. I know a case in point, and the garrulity of an octogenarian

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must be my excuse for relating it. Once upon a time, long ago, I overtook in the mid-journey of life an old schoolfellow, whom I had lost sight of for some years. I found him an enthusiast in mathematics, and deep in the calculus. His occupation was that of a scientific chemist, and he was, if I rightly recollect, the first man who published in England a practical essay on the application of chemistry to agriculture. But he was a disciple of Tom Paine. On one occasion, after discussing with him that subject for some time, at length he professed great respect for me and my motives, but intimated that one of us (meaning me) must be under a strong delusion. 'In that case, since we are old acquaintance, and this subject is so important, would it not,' I asked, 'be reasonable to kneel down on the spot, and implore the omnipresent God, whom we both acknowledge, to undeceive whichever of us is that deluded soul.' He said, 'I might kneel down and pray if I liked, but he should remain as he was in his chair.' On rising, after a very brief but earnest prayer, I could not but observe the impression he had received by his pale countenance, and by his no less expressive silence. To make short, that man died some seven years after in holy orders, but not before I had received from him grateful letters, the first act of his faith, after he had come to his right mind, having been to publish a volume, which I still see occasionally in catalogues, 'Grisenthwaite's Refutation of Paine's Age of Reason,' paragraph by paragraph."

Our second is as to the primitive worship.

"What mean those mysterious words, 'The man is become as one of us to know good and evil?' (Gen. iii. 22, 24.) There is no place for irony here, as in the case of Elijah, (1 Kings xviii. 27,) for this is a soliloquy. May they rather have this meaning? Man has come to a sad experimental knowledge of good and evil, from which according to our eternal purpose, one of us will redeem him by partaking of the like; and in this respect he has become as one of us. Now, therefore, he shall in mercy be driven out of Paradise, that he may be released the sooner, by returning to his native dust.

"By the cherubim placed at the east of the garden of Eden, Moses seems to have briefly intimated the divine institution of a proscribed form of public worship in Eden, similar to that which was afterwards instituted in the wilderness of Sinai, and with like but simpler symbols. In the wilderness there was an ambulatory pavilion, in the outer apartment of which was a golden lamp with other furniture; and in the inner one, a golden mercy-seat and cherubim, symbolical of the throne of God in heaven. In front of the pavilion was an altar for animal sacrifice; and over all was a spiral flame of fire. So here there was a revolving sword-like flame (the justice of our God is as a consuming fire) No altar, indeed, is mentioned here, but it is afterwards implied to have been there at the door of some tent, with a sin-offering couching at its foot, as we shall see presently, (Gen. iv. 7, 14.)

"After a brief notice of the birth of Cain, whom Eve seems to have mistaken for the promised seed, and thence to have given him his name, which signifies gain, or an acquisition, the next two events recorded are the sacrifice and martyrdom of Abel; the former having a direct reference to the type, and the latter to the prophecy which had preceded.

"This particular sacrifice is said to have occurred 'after days,' meaning, according to Kennicott, on a certain Sabbath day, or at a week's end. Such is the expression, (Gen. xxix. 20;) where it is said that Jacob served seven years for Rachel; yet for the love he bore her that week of years seemed to him but *as one* (of days). The offerings of these brothers were appropriate to their callings, for Cain tilled the ground, and Abel tended sheep. Wool, corn, and milk were articles of family consumption, for food and clothing;

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no blood was shed except for sacrifice, which Cain declined to offer. The following is Kennicott's critical version of the passage.

"'And Cain brought of the fruits of the ground a *mincha* (a bread-offering) unto the Lord. And Abel brought (the like). He moreover (brought) of the fatlings, and fat of his flock. And Jehovah had respect to Abel *and to his mincha*, but to Cain, *and to his mincha* he had not respect.' With this interpretation, accords the language of Heb. xi. 4. 'By faith Abel offered unto God a fuller (*πλειονα*) oblation than Cain; by which (faith) he obtained witness that he was righteous, God testifying of his gifts, (plural,) and by it he being dead yet speaketh.' Abel's offering was fuller, because he added to his *mincha*, or bread-offering, the expiatory blood of the Lamb, which was the principal part of a perfect oblation.

"This confirms what we have seen before, that animal sacrifices were of divine institution, and which is still further confirmed by what follows. After the rejection of Cain's deficient oblation, follows this remonstrance: 'Why is thy face fallen? If thou doest well shalt thou not be accepted? And if thou doest not well, *a sin-offering croucheth* at the door (of the tabernacle or place of worship) and is at thy disposal.' He had not done well, in not bringing his sin-offering; let him repent and bring it now, and he shall still be accepted. This is certainly the meaning of the passage, for the Hebrew term for sin, here used in a secondary sense, is never so used for punishment of sin, but for a sin-offering; and that it is so used here appears by the other term *croucheth*, the proper equivalent of the Hebrew phrase. The noun (sin) is feminine, and is here connected with the masculine verb (croucheth), because the lamb offered was always to be a male, (Exod. xxix. 14, xxx. 13; Lev. iv. 29) God himself commands him to bring a sin-offering, his own institution; instead of that he went and slew his brother. And wherefore? For envy, because God testified of his brother's gifts that they were righteous, (1 John iii. 12.) An evil work was his to rely on his gifts and bread-offerings. 'It is blood that maketh atonement for the soul;' but Cain was the first infidel, and he became the first murderer."

Our third is as to the Cainites and Sethites.

"Cain was building a city, but how soon or how late after the sentence passed upon him we are not informed. Next we have a genealogical list of seven generations of Cainites from Adam. 1. Cain. 2. Enoch. 3. Irad. 4. Mehujael. 5. Methusael. 6. Lamech. 7. Jabal and Jubal. Tubal-cain and Naamah his sister. Lamech was the first polygamist on record, and his family were the first inventors of music and metallurgy, the lute, the flute, and the sword. Lamech himself sung of love and war:

'Adah and Zillah hear my voice!
Wives of Lamech mark my words!
Though for my wound I slew a man,
And a young man for my hurt.
If Cain should be avenged seven times,
Lamech shall be sevenfold seventy times.'

"This snatch of antediluvian song, perhaps an extract from some antediluvian chronicle, seems to imply that Lamech had slain a young man in self-defence, and therefore he comforts his wives with this reflection, that if the fratricide of Cain did not cost him his life, his own life was safe enough, for his was a case of justifiable homicide. May we rest the conjecture on so slender a basis, that this fragment is given as a sample of the progress of evil in the family of Cain? Was this young man, slain by Lamech in self-defence, the injured husband of one of his wives? Was the first polygamist the first adulterer also?

"Among the Sethites, so early as in the time of Enos, the son of Seth, some remarkable occurrence of a religious character is thus expressed in our

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authorised version: 'Then began men to call upon the name of the Lord,' (Gen. iv. 26.) But surely the Sethites especially (to whom this evidently relates) must long before have called on the name of the Lord on Sabbath days, and solemn sacrifices. The marginal reading of our Bible is, therefore, to be preferred: 'Then men began to call themselves by the name of the Lord.' This will accord with what we afterwards read of a distinction between the sons of God and the daughters of men; the former denoting the Sethites, and the latter the Cainites, (Gen. vi. 2.) This moral distinction had probably been preceded by that local separation before-mentioned, when Cain was driven out to wander in the land of Nod."

Old Truths. Edited by Rev. JOHN COX, Ipswich. London: Houlston & Wright. 1864.

THIS is a quarterly magazine, partly prophetical and partly practical, price only sixpence per quarter. Its contents are varied, interesting, and sound. It deserves the support of all sober students of the Word.

Petros—Petra—Kleis: The "Stone"—The "Rock"—The "Keys." A Commetary. By the Author of "Remarks in Defence of the Doctrine of an Imputed Righteousness," &c. London: Hamilton, Adams, & Co., 33 Paternoster Row. 1864.

THIS volume contains many profitable pages, though its arguments and criticisms are not new. We give one of its notes in reference to the titles assumed by the Bishop of Rome.

"'*Titles and Attributes.*'—'*He* (the Bishop of Rome) *exalteth himself above all that is called God, or that is worshipped,* not only above inferior magistrates, but likewise above bishops and primates, exerting an absolute jurisdiction and uncontrolled supremacy over all; not only above bishop and primates, but likewise above kings and emperors, deposing some and advancing others, OBLIGING THEM TO PROSTRATE THEMSELVES BEFORE HIM, TO KISS HIS TOE, TO HOLD HIS STIRRUP, TO WAIT BAREFOOT AT HIS GATE, TREADING EVEN UPON THE NECK, AND KICKING OFF THE CROWN WITH HIS FOOT.' So much for Romish obedience to the injunction to '*render unto Cæsar the things that are Cæsar's.*'

"Again:—'Like another Salmoneus, he (the Pope) is styled, and pleased to be styled, OUR LORD GOD THE POPE; ANOTHER GOD UPON EARTH; KING OF KINGS AND LORD OF LORDS. THE SAME IS THE DOMINION OF GOD AND THE POPE. To believe that our Lord God, the Pope, might not decree as he decreed, it were a matter of heresy. The power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial, and infernal. The Pope doeth whatsoever he listeth, even things unlawful, AND IS MORE THAN GOD.' Such is Rome's compliance with the commandment to render '*to God the things that are God's.*

"The above quotations, in reference to Romish assumptions and usurpations, are from Newton's 'Dissertations on the Prophecies,' (pp. 466, 467.) The following is the original, of which the second paragraph of the quotation is a translation:—

"'Dominus Deus noster papa. Alter Deus in terrâ. Rex regum, Dominus dominorum. Idem est dominium Dei et papæ. Credere Dominum Deum nostrum papam non potuisse statuere, prout statuit, hæreticum cen-

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seratur: Papæ potestas est major omni potestate creatâ, extenditque se ad cœlestia, terrestria, et infernalia. Papa facit quicquid libet, etiam illicita et est plus quam quam Deus.'

The Tree of Life; or, Redemption, and its Fruits in Grace and Glory. By the Rev. H. SHEPHEARD, M.A. London: James Nisbet & Co. 1864.

WE find in this volume much precious truth, clearly stated and practically applied. Some of its special prophetical conclusions, such as those relating to the present French empire, and the Turkish empire, admit of question; but the book, as a whole, is worthy of perusal, as spreading itself out over the whole prophetical field, and bringing before us much scriptural truth as to the coming and kingdom of our Lord Jesus. The following is part of the chapter relating to the Bride:—

"It was observed above, that the description contained in Rev. xxi. and xxii. of the final blessedness, presents two classes of inhabitants of the Kingdom of glory—viz., the *saints* in the resurrection state, and the *nations* of men upon earth.

"While the latter are represented as living under the conditions of social life and kingly government, the former are denoted by a symbol altogether peculiar and distinct. For these are evidently they who are called '*the* BRIDE, *the Lamb's wife*,' (Rev. xxi. 9.) 'There came unto me,' says St John, 'one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.' And then follows a glowing description of the city—with its crystal light, its gates of pearl, and its streets of glassy gold.

"But as a city without inhabitants, however magnificent, would be no city, but only a desert—we must needs understand the *Bride* to be not the material city itself, but the *population* of which it is the abode—and for the sake of which alone it is prepared with such surpassing glory. This is obvious: but the figurative interpretation which is frequently put upon this celestial city, and by which it is made to be a mere *symbol* of the Church of Christ in glory seems to present insuperable difficulties. For though the Church is often compared in Scripture to a building, and called 'the house of God'—'a spiritual house'—'the temple of God'—and individual believers are spoken of as 'temples of the living God'—'living stones'—and the like, yet what probable meaning can be assigned to all the minute details and measurements of the New Jerusalem specified in this description, if nothing more is intended than to liken the glorified Church to a magnificent city? Moreover, some parts of the description would thus be made to involve actual confusion of thought—as when it is said, 'And I saw no temple therein:'—for if this holy city is only figurative, and nothing more than a *symbol* of the collected and glorified Church, consisting of all believing *persons*, to say that there was 'no temple therein' would be to use words without intelligible meaning. The same remark would apply to the mention of the 'nations walking in the light of it'—'the kings of the earth bringing their glory and honour into it'—and 'the gates not being shut at all by day, for there is no night there'—all which are descriptions of circumstances perefectly natural in a material city, but convey no intelligible ideas, even in a spiritual sense, when applied to a company of persons.

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"When therefore 'the new Jerusalem' is called 'the Bride, the Lamb's wife,' it seems plain that in the subsequent description of a material city the *inhabitants* are supposed as a matter of course—and that an idea of *their* glory is intended to be conveyed by the glory of their habitation. And these inhabitants can be none other than the saints who were raised in the First Resurrection. This seems clear from Rev. xix. 7-9: in which place it is announced that 'the *marriage* of the Lamb is come, and his *wife* hath made herself ready.' But an explanation immediately follows, that the 'fine linen' of the Bride's attire is 'the *righteousness of saints*'—from which it is clear that the Bride is the collected multitude of Christ's people. It thus appears, that the number of those saints who are to constitute 'the Bride, the Lamb's wife,' is *complete* at the time when the announcement is heard—'Alleluia; for the Lord God omnipotent reigneth: let us be glad and rejoice, and give honour to him: for the marriage of the Lamb *is come*, and his wife hath *made herself ready*:'—expressions which would be inapplicable if any further addition to the number remained yet to be made. But this time immediately precedes the vision of the Rider on the white horse: which has already been shewn to signify the Second Coming of Christ to execute the judgments at Armageddon. By this train of reasoning, then, we are brought to the conclusion, that the Bride is the collective Church of Christ's saints, who will be raised from the grave in the First Resurrection, at His coming: and that no edition will afterwards be made to the number of those who are to enjoy this unutterably glorious and blessed privilege of being '*the Bride, the Lamb's wife.*' Saints there will be, during the millennium and after it, in numbers incomparably greater—and altogether inconceivable, if the views above suggested are correct: but they will not be of *the Bride*. They will be blessed—unspeakably blessed—but not with that peculiar honour, and nearness to Christ the Heavenly Bridegroom, which is symoblised under this most endearing of all human relations.

"And this view of the peculiar exaltation and privilege of the saints of the First Resurrection is not without corroboration from other Scriptures.

"*St Paul* speaks of 'the Church of *the first-born*,' (Heb. xii. 23.) This designation implies *some* kind of pre-eminence over *some* other class of persons. But if the *whole number* of Christ's people, from first to last, is here meant—and is here compared with some other class of beings, what other class can be intended?—On the other hand, if we understand 'the Church of the first-born' to be a *part* only of the whole multitude of Christ's people—and a part which will have a pre-eminence over the rest—then the designation accurately falls in with the peculiar honour which we suppose will be conferred upon the saints of the First Resurrection.

"Again, *St James* says, 'Of his own will begat he us with the word of truth, that we should be a kind of *firstfruits* of his creatures,' (Jam. i. 18.) *Firstfruits* imply a subsequent *ingathering*—and the full harvest is of the same kind as the firstfruits. What, then, is the harvest of which the firstfruits are believers of the present age? It can be none other but the total number of Christ's people who in all time, and all eternity, shall be gathered into the garner of life. And while this expression, again, falls in with the idea of a pre-eminence to be enjoyed by the saints of this present age of the world, it implies also of necessity a vastly greater number to be gathered into the kingdom of Christ in *future* ages:—such a number as we have supposed may be gathered in during the millennium, and in the kingdom of glory afterwards.

"The same designation of '*firstfruits*' is applied also, in Rev. xiv. 4, to the 144,000 glorified saints before the throne. They are called '*the* 144,000 which were redeemed from the earth'—the number being apparently intended as a mystical representation of the whole Church of the present age of the world up to the Lord's Second Coming. 'These,' it is added, 'were

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redeemed from among men, being the firstfruits unto God and to the Lamb.' Here again, then, it is implied that the whole Church of Christ gathered in before His Second Coming is but the firstfruits of a great and glorious harvest to be secured in after ages.

"All these independent, yet concurrent testimonies go to prove that '*the Bride*' will consist of the whole number of Christ's saints who will have lived before His Second Coming—who will be raised from the grave, or translated without seeing death, at His appearing—who will take part in the judgments of 'that great day of God Almighty' at Armageddon—and who will 'live and reign with Christ 1000 years' during the millennium. They will, it appears, be received and owned by their Lord at His coming—(Rev. xix. 6-8:) and will share in the Administration of His Millennial Kingdom."

History of Jewish Coinage. By F. W. MADDEN. (Quaritch.)

IT is rather a curious fact that while almost every other branch of numismatics has been illustrated from the earliest to quite recent times by special works; nay, more,—as in the case of Greek and Roman coins,—can exhibit a complete literature of its own; one branch, and that by no means the least interesting, the Jewish, has been scarcely studied at all, or has, at all events, been treated, till very lately, in a manner quite unworthy of its importance, and of the intrinsic merit of the specimens it offers to view, considered as monuments of history.

We hail, therefore, the appearance of Mr Madden's volume with much pleasure as a complete *résumé* of the whole subject; the more so as, besides the evidence of learning and study to be met with in every page of it, the author has been fortunate in securing the services of Mr Fairholt for the production of the admirable woodcuts which are interspersed throughout his book. The publication of so large a number of excellent copies—many of very rare and hitherto unknown Jewish coins—would alone have been a great benefit both to students and collectors, while the letterpress description of these cuts leaves, so far as we have observed, little to be desired in point of accuracy and clearness of definition. Mr Madden has also appended to his volume a plate of alphabets, wherein the descent of the later Aramæan, Palmyrene, &c., can readily be traced back to their parent Phœnician, while their inter-connexion can be in this manner most readily observed. This plate will be of much use to future investigators, and we may, therefore, be allowed to regret that it was not executed on steel or copper, as the art of woodcutting does not seem to answer when applied to letters of a large size, and many of the characters in this plate have, consequently, a rough and unfinished appearance, which they have not on the monuments from which they have, individually, been taken.

Mr Madden's work, which has been in great measure founded—though with large additions—on a small *brochure* published by Professor Levy, of Breslau, in 1862, is divided into thirteen chapters, comprehending the following principal subjects:—An introductory account of the early use of money and of the people who first coined it.—A history of the currency of the Jews: 1. After the return from the Captivity till the revolt of the Maccabees; 2. Under the Maccabæan princes

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and their successors, from B.C. 143 to B.C. 37; 3. Under the Idumæan princes, from Herod the Great, B.C. 37, to Agrippa the Second, A.D. 100; 4. Under the Roman Procurators, from A.D 6 to A.D. 68; 5. During the first revolt of the Jews; 6. An account of the Roman coins struck in commemoration of the capture of Jerusalem, and of the money struck during the second revolt of the Jews, under Simon Barchochab; 7. A very complete notice of the Imperial colonial coins issued at Jerusalem between the reigns of Hadrian and Hostilianus, A.D. 136–251, and of the exceptional money noticed in different passages of the New Testament, which can hardly be called Jewish, though unquestionably current in Palestine.—*From the Athenæum.*

Extracts.

The Nations Spoiling Rome.

THE chief feature which characterises the "situation" occurs at a few days' interval throughout Europe; in the north, in the centre, and in the south, the property of the Catholic Church is sequestrated and threatened with immediate confiscation. We had scarcely recorded the vote of the Belgian Parliament when we received the ukase ordering the seizure of the property of the Polish convents. The bill for authorising the sale of all the Church property in Italy has been already presented to the Parliament of Turin, and received with shouts of joy by the Democratic press; all eyes are fixed on this rich booty, which gives a fresh impulse to revolutionary enthusiasm. As a financial resource, it is a mere nothing; in a revolution a thousand millions are but a drop of water. The two thousand millions taken from the French clergy did not diminish the deficit by one centime, nor delay the national bankruptcy for an hour. By distributing this property as pure gifts, or at low prices, the leaders of the movement were sure to attach the purchasers and their families to the cause of the Revolution; and half a century must elapse before these bonds are broken. Sell the estates of the Church! And who will buy them? Why, Englishmen, Jews, and Protestants, who will sell them again at a good profit.—*Paris "Monde."*

Idol-Worship—What is it?

Solemn are the consequences of idol-worship. The Gentiles were thoroughly sunk in this sin, and of them the apostle thus speaks:—"The things which the Gentiles sacrifice, 'they sacrifice unto demons (δαιμονιοις) and not to God.'" Did they think that they were adoring evil spirits (demons) when they sacrificed to their gods and demigods?—when they honoured Jupiter and Hercules? And yet the Scripture thus teaches us that the worship *did actually* go to demons: it was thus directed by Satan. And this put the idolatrous nations under the dis-

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tinct tutelage of demons, whose power shewed itself amongst them in many ways. We should form, I believe, a very inadequate estimate of Romish idolatry, if we were to overlook the solemn fact, that it is *demon worship*, commingling itself with that of the living and true God; so that Romish nations stand under demoniacal tutelage, just as did the Gentiles of old.

The worship rendered to saints does not ascend to them; the honours paid to the Virgin Mary, to St Francis, or to Philomela, are not received by them, or by any other saints, whether real, supposed, or non-existent: the worshipper may imagine that he honours the mother of our Lord in the many litanies and prayers in which Divine attributes are ascribed to her: the Scripture removes the veil, and shews us not the Virgin Mary as the receiver of the worship, but some potent demon, some especial leader under the banner of Satan. This is the source, then, to which we ought to ascribe the system of Rome, and the arts by which it is supported: all must be traced to demoniacal power and energy; hence the hold which the system takes on men's minds; hence its adaptation to the thoughts and feelings of man's fallen nature; hence the superhuman skill and wisdom displayed by the followers of Ignatius Loyola, and by other Romish advocates. Whenever *God* is honoured in any way, whether in His almighty power, or in His works of grace, there He is pleased to acknowledge the recognition of Himself. And thus He has shewn Himself the protector of those nations that rejected Romish idolatry, and acknowledged the Father, the Son, and the Holy Ghost, as alone worthy of all worship and praise. A recurrence to Romish connexion, a re-commingling in any way with the maintenance of Romish idolatry, would place a Protestant nation again under the sway and influence of those demons to whom idolatrous worship really ascends, whether the name under which they are adored be that of Jupiter, or of Simon Peter, the apostle of Christ.—*Tregelles, on Daniel.*

The Chasidim.

The most extraordinary movement which occurred among the Jews in the eighteenth century, was that of the sect termed the *Chasidim* or the Pious, which took its origin in Poland. In that country the Hebrew community were very numerous at that period, and the founder of the new sect, who was named Israel Bescht, soon acquired many followers. The date of his birth is unknown; but he lived at Tlutzy in Poland in the year 1740. He pretended to be the promised child foretold by the Prophet Elias, and named by him Israel, before his birth. The father of Bescht seems to have experienced both extremes of fortune, and to have been a remarkable man. It is said of him that being deprived of his property in Wallachia, the country of his residence, he was banished, and afterward being captured by pirates was sold as a slave in Africa; that he there attained the rank of general and prime minister in the state where he lived; and afterward being

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degraded, was expelled again, utterly destitute. He was a hundred years old at the time of the birth of his son Israel.

The latter spent his youth in the careful study of the Cabala, and became very proficient in Hebrew literature generally. He declared that his soul often left his body and entered the land of spirits, and there learned mysteries of the future state. He received the epithet of *Tzadik*, or the Righteous, in consequence of the peculiarities of his religious observances. He and his followers disciplined themselves with fastings and physical torments, and all sorts of self-denial and mortification, hoping thereby to commend themselves to the favour of heaven. Sometimes they fasted seven or eight days in succession; and they abstained in general from all kinds of animal food, and from all food even which proceeded from animals, such as eggs, butter, cheese, and honey. They wore rough clothes, made of hair, next to their bodies, and even in the severest weather in winter they rose at midnight and bathed in the half-frozen rivers. In winter they often rolled themselves in the snow naked; in the summer, in beds of thorns and thistles.

The head of the sect, who exceeded all his followers in the extremes to which he carried his self-punishments, was revered by them as the representative of God on earth. The main peculiarity of his teachings consisted in enforcing the contemplation of God, and the strict fulfilment of their religious observances and penances, combined with a stocial repose and contemplation of soul, which ought not to be disturbed by the cares of this world. The most celebrated Rabbis of the time did their utmost to oppose the spread of this sect, and hurled their anathemas against them; but they increased notwithstanding in Poland, Russia, Wallachia, and Moldavia. These Chasidim believed that Bescht had control over the heavenly bodies; that he could make barren women fruitful; that he could raise the dead, and could deliver the condemned from hell. They asserted, that by a single word he could strike people dumb, and by a word he could enable the dumb to speak. His doctrines were set forth in several works which he wrote, and which were very singular productions.—*Jewish Chronicle.*

Germanised Distortions of Style.

The Rev. Prebendary Magee, in his preface to a new work, entitled "Lights of the Morning," (being a translation of a book by Pastor Arndt, of Berlin,) remarks:—"Bibles, more or less mutilated or more or less inspired; Christian systems, with or without a Christ; with or without a God, are offered, in rich variety, to suit, as their authors would say, the 'subjectivities' of all; accompanied always with glorious promises of liberty from the restraints of old-fashioned Christianity. . . . . The infidelity of Butler's times laboured under one great disadvantage, from which that of ours is free; it uttered itself in plain, intelligible English, and was accordingly soon estimated exactly at its proper worth. Our modern infidelity, on the contrary, has the advantage of being able to wrap up its sayings in all the oracular obscurity

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of a language only half intelligible, and therefore very imposing, to its English disciples. Whoever has been compelled to study the sceptical literature of our day, must be painfully familiar with that peculiar Anglo-German style which the writers of that school especially affect. He remembers only too well the 'Petrine stand-point,' and the 'Johanine idiosyncrasy,' and the 'Pauline subjectivity,' 'the I and the not I,' the 'me without the thee,' the 'personified idea of the personality,' the 'evolution of the concrete,' and all the rest of that dreary jargon of second-hand German metaphysics which gives an air of such amazing profundity to the shallowest thoughts of the shallowest of our modern smatterers in atheism; but which makes the plain English reader wish that these writers had contented themselves with conspiring against our religion without also conspiring against our language."

Gerizim and Ebal.

Let us now pause for a moment to review this wonderful event. (Josh. viii. 33–35.) All the people betake themselves out of their tents on the plain, and make their way from all directions to the valley between the two mountains. The ark is placed in the middle of the valley, with the "heads of the people" ranged on each side. The Levites of the one-half of the tribes stood upon the lower spur of Gerizim to read the blessings, and the Levites of the other half stood upon the lower spur of Ebal to read the curses. The vast congregation filled the valley; and the women and children covered the sides of the mountains like locusts. The Levites on mount Gerizim then read the blessings, and the Levites on Ebal read the cursings—to which the vast assembly responded, Amen! What a sublime sight! A congregation and a service, compared with which all other assemblies the world has ever witnessed dwindle into insignificance!

Those who have seen the spot, and have examined it, can readily realise the scene. Just where the two mountains approach each other nearest are the two lower spurs, looking like two noble pulpits prepared by nature, and here the Levites would stand to read. The valley running between looks just like the floor of a vast place of worship. The slopes of both mountains recede gradually, and offer room for hundreds of thousands to be conveniently seated to hear the words of the law. The first time I stood upon that lower spur of Gerizim, the whole scenery struck me forcibly, as if Divine Providence had conformed its physical features on purpose to meet the requirements of the occasion.

To this simple narrative an objection has been brought, alleging that the distance between the two mountains is too great for the human voice to traverse. And this objection would have greater force still with those who imagine the reading to have taken place on the very summits of the mountains—an idea which has no foundation in the Scripture narrative, although some Christians, as early as Jerome, as well as Josephus and the Talmud, seem to have adopted the notion. In reply to this objection, authors have generally pointed out the great

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difference in the state of the atmosphere in that country compared with that of our own; and how much further one can see and hear in Palestine than in Great Britain. Travellers have been surprised at these apparent phenomena in Palestine and Syria. We had a remarkable example on the very spot under notice. One day when passing down the valley, we heard two shepherds holding conversation. One was on the top of Gerizim, out of our sight, and the other was close by us in the valley. Dr Robinson mentions a spot in Lebanon where the voice can be heard for two miles.

I am not aware whether any experiment to test the point had ever been made upon the spot previous to the one about to be mentioned. Having satisfied myself more than once during my stay in Nablus of its feasibility, and remarking this to my native friends there, a party, including Amram the priest, agreed to go to the spot and test the question. Circumstances, however, prevented us from carrying out our resolution. But before I left the country two friends joined me, the Rev. David Edwards, of Newport, and Mr John Williams, of Aberystwyth; and on our way northwards from Jerusalem we resolved to make the experiment. We had pitched our tent in the valley near the foot of Gerizim, on the line between the two mountains, where I have supposed the ark to have formerly stood. I clambered up Gerizim, and Mr Williams up Ebal, Mr Edwards remaining with the men at the tent. Having reached the lower spur, I found myself standing as it were upon a lofty pulpit, and my friend found himself similiarly situated on Ebal. Having rested awhile, I opened my Bible, and read the command concerning the blessings in Hebrew; and every word was heard most distinctly by Mr Edwards in the valley, as well as by Mr Williams on Ebal. Mr Williams then read the cursings in Welsh, and we all heard every word and syllable. Before we descended, Mr Edwards requested us to sing, and gave out, "Praise God from whom all blessings flow," &c. I commenced it upon the tune Savoy, or the Old Hundredth; but as I was standing on a very elevated pulpit, I pitched the tune in a key too high for them to join me. I was determined, however, to sing it through; and if I ever sang well and with spirit, I did so then on Gerizim, and was heard most distinctly by all. And it was our impression at the time, and still is, that, if the whole area before and around us had been filled with the hundreds of thousands of Israel, every soul amongst them would have heard every note and word with perfect clearness.—*Mills' Three Months' Residence at Nablus.*

The Arch of Titus.

It was to commemorate the conquest of Jerusalem by Titus that the beautiful arch, which bears his name, and which is situated at the extreme end of the old Roman forum, was erected by the Senate; and surely it possesses for the Christian far greater interest than that which belongs to any of the other antiquities which Rome contains. Certain I am, that after a sojourn of several weeks in the imperial city, spent

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in diligent examination of its wonders, there are none which I so much rejoice having seen. The interest which attaches to the arch of Titus, is due to the sculptured forms on its panels. Time has not effaced them. There is the proud triumphal procession, bearing the spoils of Jerusalem's temple—the altar of incense, the table of shew-bread, the silver trumpets, and the seven-branched candlestick—there they are copied from the very originals; there we behold the very figures and dresses of the captured Israelites. As the traveller pauses to gaze on these representations chiselled on the well-preserved and beautiful monument, he feels that he is standing on one of those spots which brings earth into nearer connexion with heaven. It is here that the gorgeous procession swept along, exulting over the accomplished ruin of the beloved city, whose terrible destruction, as he foretold it, drew tears from the eyes of the blessed Redeemer. What affecting evidence is afforded of the literal fulfilment of the prediction which He uttered—evidence, too, given unintentionally, by His own enemies, and by the haters and murderers of His people.

What evidence rises up before the beholder, that the *Temple worship* was really such as he has been taught that it was. He does not, indeed, see the very gold and silver utensils which the descendants of Aaron employed in God's house; but he sees what is the next thing to it, and that is a copy of these utensils carved in solid marble by the very people by whom the temple was destroyed. After the war with Judea had been brought to a close, Vesparian erected a magnificent temple in Rome called the Temple of Peace, and here, according to Josephus, he placed the golden vessels and instruments of the Jewish temple brought by Titus from Jerusalem. But it was not the will of God that they should be preserved; no one doubts that they have shared the same fate which has befallen the multitude of other spoils taken from conquered nations by the victorious Romans.

The inscription on the side of the arch, which is towards the Coliseum, shews by the use of the word "Divo," that the arch was not erected until after the death of Titus. But on the other side, there is another inscription, which reveals the ignorance of the Romans of any history but their own, and how regardless they were of strict truth even in that. *It states that Jerusalem had never been taken before by any general, king, or people.* A part of the inscription referred to is as follows:—"Gentem Judæorum domuit et Urbem Hierosolymum. Omnibus ante se Ducibus, Regibus Gentibus, aut frustra petitam, aut omnino intentatum Delevit."

The Wild Olive Graft.

"I noticed that the branches of some trees have been cut off, and then grafted; why is this done?"

Simply because the olive, in its natural wild state, bears no berries, or but few, and these small and destitute of oil.

"St Paul has an extended reference to this matter. Stay till I turn to the passage, for there are some things in it which I have never

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understood. Here it is: 'If some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.' And then, in the 24th verse, 'For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted, contrary to nature, into a good olive-tree,' &c., &c. Now here is my difficulty, and the exact point of inquiry. The olive, you say, (and so says the apostle,) is wild by nature, and it must be grafted by the good before it will bear fruit; but here the apostle speaks of grafting the wild into the good, not the good upon the wild."

True, he does; but observe, he says expressly that this is contrary to nature, as it really is. I have made particular inquiries on this point, and find that in the kingdom of nature generally, certainly in the case of the olive, the process referred to by the apostle never succeeds. Graft the good upon the wild, and, as the Arabs say, it will conquer the wild, but you cannot reverse the process with success. If you insert a wild graft into a good tree, it will conquer the good. It is only in the kingdom of grace that a process thus contrary to nature can be successful; and it is this circumstance which the apostle has seized upon, and with admirable tact, to magnify the mercy shewn to the Gentiles by grafting them, a wild race, contrary to the nature of such operations, into the good olive-tree of the Church, and causing them to flourish there, and bring forth fruit unto eternal life. The apostle lived in the land of the olive, and was in no danger of falling into a blunder in founding his argument upon such a circumstance in its cultivation.

"But have all the trees in this vast grove been reclaimed from a wild state of grafting?"

Certainly not. The apostle himself speaks of the root of the good olive, implying that, by some means or other, it had been changed. The process by which this result is reached is quite simple. You observe certain knobs, or large warts, so to speak, on the body of this tree. Cut off one of these which has a branch growing out of it, above the place where it has been grafted; plant it in good soil, water it carefully, and it will strike out roots and grow. It is now a good tree from the root, and all scions taken from it are also "good by nature." But if the knob, or branch, be taken below the grafting, your tree comes wild again. The greater part of this grove is now "good" from the root. I am told, however, by olive-growers, that there is a tendency to degenerate, and that it is often a great improvement to graft even a good tree with one that is still better.—*Thomson's Land and Book.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—In the 14th page of your January number is the following note:— "That the Apocalypse was written before the destruction of Jerusalem, and

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therefore that it combines with the prophecy in Matt. xxiv. in the prediction of this event, is now the fast and rooted conviction of the learned, based on the strong internal evidence which points to this conclusion, and which, indeed, excludes every other."

Was the writer of this note aware of the following facts? I will speak of five writers universally acknowledged to be men of learning. Dean Alford and Mr Elliott both holding the premillennarian view, fully accept the Domitianic date of the Apocalypse. Canon Wordsworth has ably defended this date against Baron Bunsen. Dr Vaughan, of Doncaster, one of the favourite pupils of Dr Arnold, of Rugby, has recently published a work on the Apocalypse. In a review of this book in the *Christian Observer*, by Mr Elliott, we read as follows—"Dr Vaughan says, 'The later of the assigned dates of St John's exile to Patmos, (*i.e.* the *Domitianic*, not the *Neronic* date,) has here been adopted, though with a full sense of the difficulty of the question.' What his difficulty on the question I [Mr Elliott] am unable to imagine, if he has at all carefully examined the evidence. I have myself done so most fully and carefully; and found the evidence, alike internal and external, to be altogether decisive in favour of the Domitianic date; and the objections to it, one and all, really vain and worthless. See my preliminary Essay on the subject; and the additional paper respecting it, in answer to Lücke and Moses Stuart, at page 533 of the Appendix to vol. i. of my 'Horæ Apocalypticæ,' (5th Edition.) Even Dr Davidson has renounced the Neronic date as untenable; though he once most strongly insisted on it as the very key to right apocalyptic interpretation."

I have myself never seen Mr Elliott's arguments on this question, and can therefore offer no opinion upon them; but I cordially agree with him in the conclusion to which his arguments have led him.

If my recollection is not greatly at fault, I have seen it stated in a respectable periodical that Dr Trench (now Archbishop of Dublin) was at least more favourable to the Domitianic than to the Neronic date of St John's Exile to Patmos.

A READER OF THIS JOURNAL.

To the Editor of the Quarterly Journal of Prophecy.

ST PETER'S PARSONAGE, HALLIWELL,
BOLTON, *Oct.* 27, 1864.

SIR,—The writer of the Article VI., "Apocalypse," in the *Quarterly Journal of Prophecy*, July, No. 64, says, at line 7, "One publication was sent into the world some years ago which appeared more explanatory than any other," &c. Can you tell me the title of the publication here meant, as I should very much like to get it?—Yours faithfully,

T. A. LINDSAY.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—Is the regenerating fire to be local or general?

2 Pet. iii. 1-13. Does not "we," in verse 13, mean the Jews? for was not the promise made to them in Isa. lxv. 17?

Is not all that is said about fire in Isa. xxiv. local? in the Jews' land, where, after final national judgments, there will be "few men left" (ver. 6)? See also Ezek. xx. 46, 47, and Isa. x. 16-20.

Is not the same national burning and purging referred to in Mal. iii. 2 4; Ezek. xxii. 19-22; and Isa. iv. 3, 4?

Is it not national dealing which includes the judgments of fire and sword in Rev. vi., and Rev. viii? Isa. i. 27, 28.

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Is it not in Israel's land that the hills are to melt at the Redeemer's coming to *Zion?* Micha i. 3, 4,; Ps. l. 3; Ps. xviii. 7, 8, 12-14; Ps. xcvii. 3-6; Isa. xxx. 30; and Luke xvii. 29, 30.

Is Nah. i. 5 decisive against this view, when it is seen in what a restricted sense the word (kosmos) world, is used in Scripture? See Rom. i. 8; Col. i. 6; see also Rev. xvi. 14; Luke ii. 1; Rom. x. 18; and Acts xvii. 6.

Is not Isa. lxvi. 19 sufficient of itself to shew that nothing like this will happen in heathen (Gentile) countries?

Was the flood general, or local to that part of the world which was inhabited?

If regenerating and purging fire is only spoken of in connexion with Israel's sins, Israel's judgments, and Israel's land, why should it be general?

Would it not be contrary to Isa. lxvi. 19, and the many scriptures that refer to the Gentile nations afterwards to be converted, not by fire, but by the Jews (the spared godly remnant, Isa. lxi. 9) being sent as missionaries to tell them "that the Lord hath founded Zion," (Isa. xiv. 32,) and is reigning "before his ancients gloriously" (Isa. xxiv. 23) in his purged kingdom at Jerusalem? See Ps. xcvii. 10; Ps. cxlv. 12, 11; Ps. xxii. 27; Rev. xi. 15.

Surely the nations are not burnt; but are to be. "All the families of the earth," (Gen. xii. 3,) that are then to be blessed in Abraham and his seed—that is, Christ.

This does not deny that all men have sinned, and that the whole world needs regeneration. This it will get; but apparently not by fire, as has hitherto been supposed.

Truly our God is a God of mercy and grace! H. M. L.

THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY.

To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—In the note appended to the ninth article in the July number of the Journal of Prophecy, under this title, it is stated that the remarks then made are with a view to elicit opinions on the subject, and in reply I venture to offer mine in the same spirit of inquiry.

I agree with the writer in thinking that there is no mention in Scripture of any "Battle of Armageddon," and that the expression has crept in unadvisedly and without warrant. But I cannot agree with him in rejecting the locality of Megiddo as wholly unconnected with it. The assertion in Rev. xvi. 16, in speaking of "the battle of the kings of the earth and of the whole world," is that "he gathered them into a place called in the Hebrew tongue Armageddon;" but it would require stronger proof than this writer offers to lead to the conclusion that Megiddo and its surrounding plain, is *not* to be the gathering place where the spirits of devils working miracles will be the agents to assemble the confederates of the Beast, or Antichrist. There is, at least, sufficient resemblance in these names, in the absence of others, to lead to the belief that Megiddo and Armageddon indicate the *same* locality, and that the surrounding plain of Esdraelon, so suited for such an assembly, and which in the past has been emphatically a battle field, will again be the gathering place for the last and greatest of all.

In respect to the whole passage in this chapter of Revelation, I incline to think, with a correspondent in your subsequent and last number, that the *αὐτους* of verse 16, refers to the kings of the earth spoken of in verse 14, that it is God Almighty, whose appointment and permission gathers them under the leader to whom they had given "their power and strength," (Rev. xvii. 13,) preparatory to his and their destruction; the intermediate being a parenthetical warning to those who will listen to it.

An event so important and full of interest to the Church, could not but be

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the subject of prophecy, and accordingly in the New as in the Old Testament, from first to last, there are to be seen the plainest declarations of it in connexion with the day of the Lord. Beginning with the promise that the seed of the woman should bruise the seed of the serpent, we find Enoch, the seventh from Adam, prophecying, "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all that are ungodly among them, of all the ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." In Rev. xix., "The faithful and true" (whose name is called the word of God) comes forth, in perfect accordance with this, followed by the armies of heaven, to encounter "the beast and the kings of the earth and their armies," gathered to make war against Him. In 2 Thess. ii. the same great event is set forth; the wicked or lawless one there being destroyed with the brightness of His coming, along with those who perish with him in his "deceivableness of unrighteousness." In every epistle this coming of the Lord is the hope held out to the Church for the arrest of evil and introduction of a reign of righteousness, and yet how strange to witness the indifference among its professing members to a subject of such comfort, amidst the increasing confusion, too, which bewilders the wisest, and the failure of every effort to meet it.

But whether Armageddon and Megiddo indicate the same locality or not, there seems no doubt left as to the battle itself, and the destruction of Antichrist being in the land of Israel. The destruction and deliverance spoken of in Isaiah xiv. *must* be future, as, following upon it, the whole earth is at rest with Israel set in their own land, and the strangers joined with them. If so, it will be observed that the oppressor there described in connexion with the chief ones of the earth, and the kings of the nations (ver. 9) is broken "in my land and upon my mountains," (ver. 25.) In Zech. xiv., in the day of the Lord, when "the Lord shall go forth to fight against those nations, as when he fought in the day of battle," (ver. 3,) they are found gathered against *Jerusalem*. It is there that He meets them, and it is on that day that "His feet shall stand upon the mount of Olives, which is before Jerusalem on the east," (ver. 4.) In Joel iii., when God brings again the "captivity of Judah and Jerusalem, and when Jerusalem itself shall be holy, and no strangers passing through her any more," (ver. 17.) it is written as preparatory to it, "I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and my heritage Israel, whom they have scattered among the nations, and parted my land," (ver. 2.) "Prepare war, wake up the mighty men, let all the men of war draw near, let them come up, (ver. 9,) let the heathen be wakened and come up to the valley of Jehoshaphat, for *there* will I sit to judge all the heathen round about," (ver. 12.) "Put in the sickle for the harvest is ripe, for their wickedness is great—multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision,"—"the sun and moon shall be darkened,"—"the Lord also shall roar out of Zion, and utter his voice from Jerusalem," (ver. 16.) I know of no difference of opinion as to the locality of the valley of Jehoshaphat—immediately under the mount of Olives, on which His feet are to stand in that day, and dividing it from Jerusalem, which is again to be the joy of the whole earth.

In Dan. xi., and at the time of the deliverance "of the children of His people," the locality of the encounter is the same. "He" (the Antichrist King) "shall place the tabernacles of His palace between the seas," (Dead and Mediterranean,) "in the glorious holy mountain," (a name given only to mount Zion in Jerusalem,) "yet he shall come to his end, and come to help him, (ver. 45.) All, as may be seen, pointing to *Jerusalem* as the centre round which the future as well as the past of God's dealings with this earth will revolve, and that the places of the redeeming sorrow and humiliation will yet be the places of the redeeming triumph.

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In Isa. xxx., the deliverance spoken of to Zion and Jerusalem, *must* be future, and the same as already spoken of in the passages I have referred to; for immediately following it, "The people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry," (ver. 19) The description is the same, "Behold the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the mouths of the people, causing them to err." Then follows, "the lighting down of his arm,"—"the flame of a devouring fire,—the tempest and hailstones," while for the Antichrist leader himself, "Tophet is ordained of old, yea, for the king," (Dan. xi. 31,) "it is prepared: he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord," (2 Thess. ii. 8,) "like a stream of brimstone, doth kindle it." This surely again indicates the same localities, for the encounter and overthrow, for Jeremiah (vii. 31) tells us that "Tophet is in the valley of Hinnom," which adjoins that of Jehoshaphat, and is close to *Jerusalem*, the south wall crossing mount Zion with the valley at its foot.

In Isa. x. the same great event in the world's history is treated of, the "Assyrian being but another name for Antichrist;" "the rod of God's anger," for in his destruction, "the remnant of Israel, and such as are escaped of the house of Jacob, shall no more stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth," (ver. 20.) The remnant returns, and the consumption decreed overflows with righteousness. Surely there can be but one such deliverance and destruction of enemies in the future, for we are told (in accordance with all the passages already quoted) that "The light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day," (ver. 17.) The closing verses of the chapter are very remarkable, for if Megiddo and Esdraelon are to be the "gathering at Armageddon," the advance from it to the "valley of Decision," will be seen detailed in them; the places there named being the *successive stages*, as any good map of Palestine will shew. The tenor of the approach is strikingly marked; "As yet shall he remain at Nob that day," (it is his last:) "he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. Behold, the Lord, the Lord of hosts, shall lop the bough with terror, and the high ones shall be hewn down, and the haughty shall be humbled," (ver. 32, 33.) Such is the end of this dispensation to be succeeded, as will be seen in what *immediately* follows, by the rod out of the stem of Jesse and the Branch out of his roots.

A. B.

Poetry.

THE SWORD.

For the warfare gird it on,
Nor until the fight be won,
And the day's sharp work is done,
Lay it by!

Sharp its edge; oh, use it well;
Strong against the strongest spell
Ever framed in earth or hell,
It will prove!

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Bright its blade, oh keep it bright,
For the battle, day and night;
Stainless as the flashing light,
Let it shine!

With it hew thy onward way,
Through hell's thickest war-array:
Nothing let thy soul dismay;
To the last!

Weapon of the true and just,
Trust it strongly, warrior, trust,
Keep it free from earthly rust;
Win it must!

Strike for God, and let each blow
Tell on Satan's overthrow,
Be the ruin of a foe;
Strike for God!

Not for angels was it made,
Man alone can wield that blade,
Soldiers of the great crusade,—
Host of God!

Sword of God, thy power we hail;
He who has thee cannot fail,
He who trust thee must prevail.
Mighty sword!

Rich in victories untold,
Still the precious sword of old,
Steel and gems and glorious gold,
To the last!

Till the warfare shall be done,
Till the victory be won,
Till the triumph be begun,
Grasp we thee?

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE AND COMPANY, PRINTERS, EDINBURGH.

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THE QUARTERLY

JOURNAL OF PROPHECY.

APRIL 1865.

Art. I.—THE BLUNDERS OF GEOLOGISTS.*

"How does a man become a freemason?" we asked, after gazing with amazement on the prodigious beard of the patriarch, listening to the conversation of men familiar with Hiram, king of Tyre, capable of discussing the details of Solomon's temple, and learned in the pyramids. If such mysteries might be hinted at in fireside discourse, what incomprehensibilities must be included within the mystic triangle! what untold ancient lore locked up in the chest of their sanctum! And again we asked with wonderment, "How does a man become a freemason?" Unhappily, the process was performed in the town. Several of our good, honest acquaintances were duly initiated; and after a brief probation, were advanced to the degree of masters of that ancient craft. From which we learned that a man might lawfully display a white sheepskin apron covered with all manner of hieroglyphics, without any midnight perusal of the Rabbins, or any very profound acquaintance with grammar, arithmetic, or history, sacred or profane. The Grand Masters, of course, knew all these, and all other sciences.

A similar state of incredulity is produced in the minds of readers of geological works, by the discovery of the incongruity

* From a recent number of the *Evangelical Repository*, (American.)

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between the lofty pretensions of the science and its slender performances; and still more, by the discrepancy between its very proper demands on its students for universal knowledge, and the very moderate amount of second-hand information possible for men engaged in the common business of life, (as most geologists are,) on any subject beyond the range of their own profession. The impression is still further deepened by an extending acquaintance with the works of professed geologists, in which the reader inevitably discovers their ignorance of matters of grave importance, their mutual contradictions, and the folly of accepting either the facts or theories of geology upon such unreliable testimony. We were once greatly impressed with admiration of the discourse of geologists concerning the subsidence of continents, the elevation of mountains, the plication of rocks, and the interior nucleus of our fire-bowelled globe. Desiring a knowledge of such mysteries, we procured the authorised text-books, and began to study the demands of the science.

"Geology," said they, "is that science which treats of the materials of the earth's crust, their mode of arrangement, and the causes which seem to have produced that arrangement."* Rather an extensive investigation, we thought. But the next was worse:—"The science which treats of the structure and universal constitution of *the globe*,"—that was going a good deal deeper than the crust,—"and of the causes of its physical features."† That demands positive knowledge of the laying of the foundations of the earth. Lyell is said to be modest; let us see what he proposes:—"Geology is the science which investigates the successive changes that have taken place in the organic and inorganic kingdoms of nature; it inquires into the causes of these changes, and the influence they have exerted in modifying the external structure of our planet." It is getting worse and worse, said we; the organic kingdoms are now to be got into the ark, and who knows but the stars may next be found to have some influence on the shape of our spheroid? Better stop here, lest the nebular theory drown us before we set foot on our solid science of rocks. But professional men are wont to magnify their office; perhaps the mountain may not be so utterly inaccessible; let us advance a few paces, and ascertain the demands of the science:—"To solve the numerous problems which geology thus embraces, a vast amount of research and knowledge is necessary. To account for the aggregation and positions of many rock masses, the geologist requires to be acquainted with the principles of mechanics; to treat of their composition and formation, the aid of chemistry must be called

* Chambers's Geology, p. 7. † Webster's Dictionary, *sub voce*.

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in; to describe and classify the remains of plants and animals, he must have recourse to botany and zoology; while, generally speaking, there are many of his problems, *for the successful solution of which the assistance of almost every branch of natural science is necessary.*"* "It would be no less desirable that a geologist should be well versed in chemistry, natural philosophy, mineralogy, zoology, comparative anatomy, botany, *in every science relating to organic or inorganic nature.*"† We began to make inquiries about the merits of cyclopædias, and calculations of the time necessary for the study of some four hundred and seventy volumes, containing an abridgment of the natural sciences by approved authors; constituting, we are assured, a very meagre scientific library. Meagre it must have been, for the Catalogue Committee of the British Association report that since A.D. 1800, the memoirs on the mathematical and physical sciences, excluding natural history, chemistry, and geology, published in Europe, amount to one hundred and twenty-five thousand. The catalogue alone makes ten quarto volumes. The leisure hours of three months would be required to master a volume, we were informed by a hard-working student. There were some which would demand six months; and mathematical works, which would well repay the labour of a year. There were works in French and German, indispensable to the geologist; and four or five years would be well employed in obtaining a mastery of these languages. The names of the fossils would be unintelligible without a knowledge of Greek and Latin; and one must be able to sketch landscapes, and draw fossils accurately from nature, to make his acquisitions valuable. Thus, in about two hundred years, we might obtain a second-hand knowledge of what other people know about the science of geology. Or by devoting one's whole time to the task, in eighty years we might master the literature of this gigantic science. A *personal* acquaintance with the rocks would demand an examination of the strata *in situ;* involving a visit to the Silurian system in Wales, the Old Red Sandstone in Scotland, the Laurentian system in Canada, the lavas of Etna and Vesuvius in the land of Antichrist, the extinct volcanoes of Auvergne, in the arsenal of his eldest son, the metalliferous deposits of the Ural range, the active volcanoes of the South American Republics, and the coral tombstones of the submerged mountains and races of the Pacific. It would give great zest to such little excursions, could we bring home some trophies, and give reality and form to old existences, by inviting the British Association to breakfast on an omelette of moa eggs from New Zealand, and

* Chambers's Geology, p. 9. † Lyell's Principles of Geology, p. 2.

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lunching the Zoological Section on a frozen mammoth steak from the Siberian ice cliffs. Such excursions, though somewhat expensive, would be doubly invigorating to mind and body; but with all the advantages of steam navigation, we found they would demand not less than thirty years. In that period, we were advised, it was probable, judging from the past, other fields of equal interest would be opened, demanding ten or twenty years for their exploration, which would result in new theories, leaving our existing theories as high and dry as Burnet's Theory. Geology is now producing about a hundred thousand pages yearly of books, reports, magazines, reviews, and the like; of which the geologist must keep himself informed, or fall behind the age—a fate more deplorable than that of an unsuccessful candidate. By reading a dozen magazines monthly, however, we were told one could keep tolerably posted, and even be able to make speeches at the American Association for the Promotion of Science. But then this reading of twelve hundred pages monthly of contemporary literature would use up half one's time, and double the period required for obtaining a competent knowledge of the great business of world-making. About five or six hundred years, then, would be indispensably necessary for the life of a geologist. We dismissed the subject till the millennium, when philosophers living ten centuries can compare the value of as many conflicting systems at their leisure. We pronounced a knowledge of geology, as a science deserving of the name, impossible for mortal man in this short-lived world; and resolved henceforth to place the "Principles of Geology" and "Paradise Lost" on the same shelf, as magnificent creations of the human mind, visions, epics of the highest order. We indulged in a day-dream of megatheria, ammonites, coal formations, and flying crocodiles, occasionally, as men take to fast horses, or women to dancing, as a moderate insanity to quicken the pulse of life.

Just then, unhappily, we met with some geologists; and—must we confess it?—the lofty cliffs, seen gilt and glowing in the inaccessible distance, were ascertained to consist of common clay, which sundry little investigating streamlets dissolved into an all-enveloping mud. They were college boys, just graduated, who had learned everything at the university, including geology. But, alas for the prophet in his own country! We had known them well in their school days, when passing through the great tribulation of long division and the third declension, when the only geological phenomena with which they were familiar were the upheaval of the smaller boulders, in search of angling worms. In the brief period of four years they stood before us

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versed in Greek, Latin, logic, metaphysics, history, astronomy, mathematics, chemistry, physiology, ethnology, zoology, geology, and if there be any other ology, with a competent knowledge of the constitution of the United States, a full understanding of the errors of the Pentateuch, and a delicate taste in meerschaums and mint-juleps.

A little judicious inquiry unveiled the mystery. The source of their profound and accurate knowledge of geology was a single text-book. Thus they had no doubts, having no knowledge of conflicting systems. They had gone through the course without having handled a single specimen of the minerals, save those contained in the coal scuttle: some of them could not tell granite from limestone. This was not, however, their fault. We have inquired in vain, at four of the principal colleges of the United States, for a view of a complete set of minerals illustrative of the modern geological system, or even of the geology of our own country. But though ignorant of the facts described, and of the conflicting opinions of geologists regarding them, no Papist ever asserted the veracity of his mass-book, no Mohammedan the truth of his Koran, nor follower of Joe Smith the inspiration of the book of Mormon more firmly than they did the accuracy of their Manual of Geology. Their biblical knowledge and faith not being equally profound, they, like Bishop Colenso, "knew for certain, on geological grounds," the unhistorical character of Genesis.

Thousands in our land are now going through a similar process. Credulous youths swallow everything presented to them for science in college; having neither the desire nor the ability to separate facts from fictions. It is easier, and pleasanter, to accept the lecture, than to examine the theory. And no great harm comes of scientific speculation, provided it be not allowed to interfere with morals and religion; which the common sense of mankind, in most cases, sufficiently prevents. But when geological theories are advanced against the authority of the Ten Commandments, and the sanctity of the Sabbath, and of marriage, is denied upon the strength of notions about the fusion of granite, and the ancient existence of elephants and hyenas, it becomes necessary to show the utter uncertainty, not only of these, but of any other geological theories. The first step to this is a discovery of the errors and blunders of the accepted prophets of the science. It is of no importance to our purpose to show how much truth may be in the system, while the facts and fictions are, for all practical purposes, lying in chaos; but the assurance with which notions are presented as facts, demands exposure.

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Let us bear in mind how very small a portion of the earth's surface has ever been examined by anybody, and how little of the examined portion has been surveyed by competent observers. For instance, of a country so accessible as British North America, one hundred and twelve thousand square miles are entirely geologically unexplored. But this is a trifling omission, compared with the vast expanse covered by the ocean, constituting two-thirds of the whole surface of the globe. The geological processes going on beneath its depths must ever remain unknown to the present race of men. It might be supposed, however, that so far as regards the movements of the liquid strata, so accessible, and so constantly traversed by men whose interests, and whose lives are interested in a proper knowledge of ocean movements, we should have full and reliable information. But so far from this being the case, the physical geography of the sea was a science unknown at the beginning of this century; and now, after our Government has, with great liberality and expense, scattered the "Wind and Current Charts," and "Sailing Directions" of Lieutenant Maury all over the world, and scholars and sailors have accepted them as the basis of navigation and speculation, the National Academy of Sciences, composed of some of our best-informed and most practical scientific men, has resolved, after a lengthened examination of them, that "they embrace much that is unsound in philosophy, and little that is practically useful." It thus appears that our supposed science of two-thirds of the surface of the globe is erroneous.

Of the surface of the land, the largest portion is impenetrably barred against the geologist by swamps, forests, wildernesses, savages, and eternal snows.

Of the accessible fraction remaining, not one ten-thousandth part has ever been personally examined; yet we have seen geological maps of the whole of this continent, and even of the world! Let it not be said that these were mere school-book illustrations. If they had been merely such, the error is incalculable of teaching children to receive such fantasies for matters of fact. But no less an authority than M. Marcou has published a map, which is received as the basis of speculation by a large proportion of the French and German geologists, in which he gives delineations of this continent purely fanciful. "At the last meeting of the American Association, Mr W. P. Blake called attention to the very gross inaccuracies existing in a map recently published by M. Marcou, of France, of the geology of the region between the Mississippi and the Pacific. Mr Blake enumerated several of the prominent errors; among them, the

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representation of the rocks of San Francisco as granitic and metamorphic, they being tertiary; and making Fremont's Peak into a volcano, when, in his official report, it is clearly and fully stated to be granitic. Proofs were brought forward to show that the formation called Jurassic by M. Marcou, was not so, but was cretaceous. M. Marcou had made four great divisions of the strata, corresponding with those abroad; but this was entirely arbitrary, and a generalisation beyond all those facts which had been obtained. Mr Blake protested against the reception of the western portion of the map as a fair exhibition of the knowledge which had been already published; and stated that his criticisms were not upon local details of the map, *but upon erroneous representations extending for hundreds of miles.* Moreover, M. Marcou had not availed himself of the printed documents and reports upon American geology in his possession; but his representations were, in many cases, directly opposite to those made by the explorers of regions where he had never been. The view taken by Mr Blake was sustained by all the geologists present." *

There is no other description of fancy wall-paper so ephemeral as geological maps. When you have pasted up your two-shilling green roses, or your two-dollar buff sky with gold leaf stars, you may enjoy the contemplation of these bright imaginations with some composure for a year, or even perhaps two or three, ere the supreme powers pronounce them "dirty as the dunghill, and not fit to be seen." But your geological frescoes must be visited with sponge or brush every month, as each successive number of *Silliman's Journal* demands some new alteration of the stripes. Possibly, too, the alteration may be one which will come home to your own farm or fireside, like the following perpetration, with coal at twelve dollars a ton:—

"At the last meeting of the American Association, Professor Hall was convinced that *about three-fourths of the Missouri and Illinois coal-fields marked out by Owen would have to be wiped off the map, and its place supplied with Silurian strata* —with its pentamems, oblongus, and other characteristic fossils. *He had seen* Lower Silurian and Upper Silurian fossils over large areas of Owen's coal-fields."†

If professional geologists of high official standing will make these fancy sketches, and palm them off upon the American Association, and the French Academy of Sciences, as representatives of facts, in a country so well known as the United States, and then coolly sponge them out as the fancy changes, what kind of treatment can we expect for the unfortunate strata

* Annual of Scientific Discovery, 1857, p. 8. † Ibid., 1856, p. 322.

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of Africa or India, where no Monroe doctrine, nor American Association, terrifies geological fillibusters? They have mistreated poor Africa geologically, even worse than politically.

"The hypsometrical observations of Dr Vogel and Dr Overney, as well as the discoveries and acute observations of Dr Barth, relating to altitudes, are well worthy of consideration, *as they completely upset our previous notions of African geography.* It is well known that all our best authorities represent the Great Desert of Sahara, and nearly the whole of Northern Africa, as one vast plain, if not a dead level, at least one of very little elevation; whereas immediately to the south of Lake Tsad, the existence of mountain ranges, Alpine groups, highlands, and mighty table lands of many thousand feet elevation, was asserted and taught as well-established facts. Now from the observations made by the members of the expedition to Central Africa, *this is found to be quite the reverse, and both features may be truly said to have changed places*—an extensive table land, from one thousand to two thousand feet high, occupying the Sahara; whereas, on the other hand, the extensive basin of Lake Tsad and the river Shary forms a great interior depression, which attains its minimum elevation in the lake with eight hundred and fifty feet. On every side the basin of Lake Tsad is fringed with more or less elevated tracts, which separate it from other hydrographical systems, as for instance those of the Nile and the Kewara. These new facts of the relative elevation of Inner Africa also explain to us many features connected with the physical conformation, the climate, botany, and zoology of the regions they refer to."* These explanations are the more necessary, as this very supposed table land figures considerably as the boundary, if not the home, of one of Agassiz's *fauna,* one of the centres of creation of animals and races of men; of which he figures eight in "Types of Mankind," and has discovered, we believe, a few more since the publication of that work. "But even here," says he, "we may distinguish the fauna of Senegal from that of Guinea, and that of the African table-land. In the first, we notice particularly the chimpanzee; in the second, the gorilla. There is no anthropoid monkey in the third."† The supposed elevation excludes the monkeys, we suppose. Is it not too bad for travellers to spoil a beautiful theory, by converting fine healthful highlands into a vast swamp, and lose us a race of good, serviceable negroes to boot? It is true, we gain an open passage for beasts and men from one end of that continent to the other, and thus lose the

* Annual of Scientific Discovery, 1856, p. 285.

† "Types of Mankind." Philadelphia, 1854. 4to. LXXI.

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necessity for a special creation in each of the three imaginary provinces.

The misrepresentation of the impassable Sahara is equally remarkable:—"Neither is this portion of the Sahara by any means a sea of sand; in fact, only a small portion of it answers to this description." "The whole southern region of the Libyan desert appears, from such reports, to be covered with high mountains and mountain ranges; in fact, near its southern border, two remarkable mountain clusters have been discovered—the Borghu and the Uadschunga—which are so elevated that the natives dress in furs." "In regard to the westernmost, and larger portion of the Sahara, we have similar reports from the natives, of mountain chains and lofty highlands—the abode of the Tuareg tribes, who, amid these high mountain fortresses, are compelled to go clad in woollen and furs." "In regard to plants and animals, we find that the necessary condition of their existence—namely, rain—is by no means so rare a phenomenon as our earlier accounts had led us to conclude; for though the Sahara may, perhaps, justly continue to be regarded as in the main a rainless belt, yet we find many exceptions in sudden and very copious showers; and it is altogether likely that there are many tracts, like the oasis of Air, which have their regular rainy seasons; for we find, even in the northern Hamadah, scattered thickets and a few small birds," &c. * The fur and wool of the Tuaregs, it is probable, also grew on animals in the Sahara, as elsewhere. So much for this "impassable barrier." Space forbids us to do more than ask the attention of geologists to the bearings of these discoveries on the theory of the recent elevation of Africa above the sea level.

The civilisation of this unlucky continent has been retarded fully half a century by the erroneous levellings of the engineers of Napoleon I. on the isthmus of Suez. They pronounced the Mediterranean Sea thirty feet lower than the Red Sea. Wonderful theories of evaporation and isthmus formation, accounting for the difference, are to be found in the school-books. The levellings and borings of Robert Stephenson and Negretti have shown that the isthmus is of the tertiary period, a natural upheaval, and not a drift, and that the supposed difference of level of the seas does not exist. † A canal has been constructed on the existing level. Last month the waters of the Red Sea, the Nile, and the Mediterranean, mingled on terms of the most democratic equality. Ere another half century, Alexandria may again become the great mart of these continents. Con-

* *Silliman's Journal*, quoted in Annual, 1861, p. 275.

† Proceedings of Royal Society for 1855, quoted in Annual, 1856, p. 293.

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fidence in the infallibility of scientific men prevented the work from being undertaken and finished forty years ago by British capitalists. The commerce of the East has been thrown into the hands of the French by a geological blunder. So much for Africa.

The physical geography of Asia, and the geology and ethnology built upon it, and current in all our colleges, is now discovered to be quite as fictitious as that of Africa. We have all heard again and again of the great chain of the Himalaya, the impenetrable passes, the Mongol province to the north, &c. It was of no use to remind the defenders of the multiplicity of races that the Hungarians and Turks are Mongols, and the Hindoos Caucasians, and that millions of negroes thrive and multiply in the temperate zone in the American provinces. The "impassable barriers" were ever thrown up, and chief among them the great chain of the Himalaya, bounding "the East Indian realm," which is figured as the seventh in Agassiz's Essay, before referred to. But the granite peaks are now discovered to be purely fabulous. The mountains are of geologically recent origin. The rocks of the highest point of the Kara Koram pass are limestone, and the continuous chain of the Himalaya belongs to the mythological region of Jamba Dwip.

"In the years 1847–8, an expedition was fitted out by the East India Company for the exploration of the Western Himalaya and Thibet. A journal of these travels and geological researches has lately been published in England by Dr Thompson, one of the party, and son of the celebrated chemist of that name. Many of the places examined and described have never been visited by any European traveller. The old and still popular notion of Thibet is, that of a great mountain table-land, or a series of table-lands, at the back of the Himalaya, by which mighty chain its southern boundary is made, a barrier broken through by the Indus at one extremity, and the Brahmaputra at the other, while its northern limit is similarly walled in by the Kouen-lun chain. *The country thus supposed to exist is entirely imaginary.* There is, indeed, no such table-land. *Nor is there, indeed, any such continuous chain as the Himalaya itself.* The line of many peaks running parallel to the plains of India are not so many summits of one Alpine chain, but are separated from each other by deep ravines, through which flow large and rapid rivers. Between the Indus and the plains of north-west India is a rugged and mountainous tract a hundred and fifty miles wide." *

* Annual of Scientific Discovery, 1853, p. 274.

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The chief geological features of the existing maps of Asia, Africa, and America, being thus unceremoniously wiped out by modern discovery, Europe alone remains as the support of existing theories—Europe, and especially Great Britain, the birthplace of Buckland and William Smith, of Lyell and Murchison, so reticulated with roads, and opened up by canals, and mines, and drains, so overrun by amateur and professional geologists, though its area is not half that surveyed by one of our state geologists, one would suppose would long since have been accurately surveyed, its geology correctly settled, and legibly defined in sets of maps, and accompanying reports and specimens, to which geological theories should necessarily be conformed. Doubtless most of our readers suppose that this is actually the case now, and that the systems of geology we studied twenty years ago were founded on actual surveys. But what will be their astonishment to be informed by the learned editor of the "Scientific Manual" that the basis of the whole concern was, with all due deference to Buckland, Pye Smith, and Baden Powell, simply a scientific muddle. "More than twenty years have elapsed since Sir Roderick Murchison commenced those brilliant researches among the most ancient sedimentary rocks that have secured him a lasting place among eminent geologists. Before he investigated, analysed, and defined the Silurian system of formations—that is to say, before the publication of "The Silurian System" of 1839, or rather of the improved and corrected "Siluria" in 1854—the knowledge possessed by naturalists of the earliest phenomena of life in our planet was scanty in the extreme,—*indeed, rather deserving the name of utter ignorance.* Under the vague term of "graywacke" were included rocks of different ages, structures, organic characters, and vast thickness. It is difficult for those whose scientific careers have commenced since the publication of Sir Roderick's first great work, to understand now the condition of the palaeozoic strata at the time he started on his scientific mission. All seems so orderly, clear, and self-evident—Silurian, Devonian, Carboniferous, and Peruvian, being words that convey definite and precise meanings to the youngest student of a school of metals, or geological classroom—*that we cannot picture to ourselves the darkness and confusion out of which the definitions were eliminated.*" *

Is not that enough to awaken the indignation of every student imposed upon by the pompous "graywacke" geologists? What do you think of yourselves now, you pre-Murchison professors of this chaos? Whole districts of country, strata twelve miles in thickness, and rocks of the most diverse structures and

ages, all huddled together; and all this, too, at the very base of the system! After building up our systems of infidel geology on the faith of your scientific infallibility, and telling the world that the Bible was wrong, and "we know it for certain on geological grounds," to be told now that the very foundations of your system are indescribable darkness and confusion! Don't you deserve to be buried under your own "included rocks of different ages, structures, and organic characters, and of vast thickness," with a cairn of shingles and boulders as your only monument, and your appropriate epitaph, "the vague term, graywacke?" If wisdom should die with you, quackery is immortal; and even the quarries of Bangor will fail of tombstones ere "utter ignorance," uttered scientifically, shall fail of professors and pupils proud of their chaotic theories and silly generalisations.

Leaving these befogged English Essayists and Reviewers to rub their eyes a while ere they begin the manufacture of a new set of geological facts and theories, let us retreat to Scotland, the eastern paradise of geologists, as New England is of the western; both as expressly foreordained for the production of Huttons, Hitchcocks, and Hugh Millers, as the Grand Prairie for corn and pumpkins, and the former especially glorying in being the very theatre of modern geology. Surely everything here is orderly, or at least we can be assured of the facts of the science. Alas! England just emerging from the darkness and confusion of the pre-Murchison centuries—a Scotchman confesses it—enjoys daylight, while Scottish geology, with Ossian, wanders melancholy on the mist-clad hills. "It would be difficult to select any portion of Europe whose geological structure has been so frequently discussed," says the *North British Review*, "and yet so little worked out and understood, as the northern part of Great Britain. Some of the earliest and greatest battles of geology have been fought on Scottish soil. It was there that Hutton elaborated his immortal 'Theory of the Earth;' and it was there that the cramped and crude speculations of Werner were disproved, and replaced by a broader and deeper philosophy. From the hills and glens of Scotland, geology has obtained some of her surest foundation-stones; and many parts of the country are now regarded as classic spots by geologists all over the world. Nevertheless, we repeat, that in comparison with other countries, especially with England, the geological structure and history of Scotland are still very far from being generally or adequately understood." The writer goes on to justify his criticism by a comparison of the chaotic confusion

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of the existing geology with the simplification which Murchison and Geikie propose, in a new map published a couple of years ago, with sundry papers in *The Quarterly Journal of the Geological Society of London*, 1850–1851, "which," says the *North British Review*, "*have completely revolutionised the geology of half the country.*" A stable science truly, when one remembers that this is the third revolution since we were at school! But let us hear the news of the revolution. After describing the crumbled, gnarled, twisted confusions of the strata of the Highlands,—memorials of "some strange Titanic conflicts of early nature, when powers that seem now extinct waged wild war together, and tore up the trembling crust of the earth into heaps of ruins," it goes on to say,—"Besides such complexity of structure, there is a corresponding variety of mineral composition. The same mass seldom long retains the same mineralogical character and arrangement. At one moment we are presented with the rock called gneiss; a few yards on, it passes into mica schist; then into talc schist, chlorite schist, hornblende rock, serpentine, or porphyry, or granite. To attempt to unravel all these complications, would be a vain and hopeless task. The early Scottish geologists tried it, and the sense of bewilderment to which it gives rise seems to have strengthened them in their views of the powerful part which igneous forces played in the production of the rocks of the Highlands. They found scope, too, for their love of mineralogy, and were content to show the details and varieties of mineral structure, without troubling themselves to inquire how far the rocky masses which constitute the Highlands might be capable of reduction to the same laws that regulate the occurrence of other stratified deposits. They ascertained how one schist, by the change of its component minerals, passed into another, and how it was traversed by granite veins; *and they called the whole series primitive or primary—a simple and comprehensive term truly, by which to define the geological age of a large tract of country!*"

"And so the matter rested for many years. Some there were who suspected that the mountainous districts of Scotland might, after all, prove not so entirely beyond the pale of order, and who shrewdly guessed that as the great Silurian range of South Scotland passed below the central coal fields, it might be that the excessively mineralised rocks of the Highlands were only the Silurian strata of the south coming to the surface in a more altered form. But this was only a guess, and no one could say any more on the subject. Seven years ago, however, Sir Roderick Murchison revisited the district of Sutherland, and led

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the way towards clearing up the hitherto inexplicable geology of the Scottish Highlands. Now that the task has been achieved by him and his fellow-labourers Ramsay, Harkness, and Geikie, the whole structure of the country seems so simple, that one wonders it should have remained so long unknown. *In place of being the vague memorials of chaotic convulsions, and Titanic earthquakes, boiling oceans, and half-molten continents, we see the rocks group themselves like other sedimentary deposits, in due order,* with a simplicity and symmetry that are truly astonishing. There are many difficulties about them which geologists cannot explain, but the key to their structure has at last been found," &c., &c. "From the general relation of these quartz rocks and limestones to each other, and to the rest of Scotland, Sir Roderick conjectured them to be of Silurian age. But it was not till Mr Peach's discovery of fossils in them that the conjecture was confirmed. They were found to contain at Durness, in Sutherland, certain shells of unequivocally Lower Silurian types, and this placed their geological age beyond farther doubt. Had this fact borne reference, however, merely to the rocks of the north of Scotland, though interesting in itself, it would have been of comparatively small importance in the geology of the country. But it affected in the most material way the received ideas of the geological relations of the whole Highlands. Sir Roderick shewed, and that very convincingly, that these fossil-bearing quartz rocks and limestones passed below a series of quartz ore, flag stones, schists, and gneissose rocks, occupying the central and eastern parts of Sutherland and Ross. These lower strata, therefore, though often crystalline, could not possibly be older than the Lower Silurian period; and as they were covered in Caithness and Easter Ross by the great conglomerate of the Old Red Sandstone, they could not be later than the growth of the Old Red Sandstone; in short, they could only be of Silurian age. It was the natural consequence of this reasoning, that as the rocks of Sutherland and Ross extended southward into Inverness, Perth, Aberdeen, and Argyle, the whole of the Scottish Highlands—so long regarded as among the earliest remains of primeval creation—should be declared to have no higher antiquity than that of the Lower Silurian period. *And thus, by so simple a process, has the geology of half a kingdom been totally changed.*"

A stable science truly!—which the discovery of two or three shells, a fish bone, and the track of a piece of sea-weed, can totally revolutionise, not only over half a kingdom, as the reviewer modestly alleges, but over two continents; for we shall shortly show that the Taconic, or Laurentian, American

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system, has been likewise pronounced Silurian. The infallibilities, however, are by no means agreed as to the positive, though they agree in the negative aspects of the case. "Professor Nichol and Sir Roderick differ in some of the essential parts of the new theory." But when did two of a trade ever agree? The only point which concerns us is their agreement in discarding the "Primary" turmoils and confusions, and with it the only semblance of reason for believing in a primeval globe of molten metals.

A greater commotion among geologists has been produced by the discovery of the connecting link between a well-defined geological stratum and the human historic period. This link had long been missing, and had long been sought in vain. It was known that fossils are now in process of formation in thermal springs, and in limestone and coral formations; and that flints have been found containing embedded coins of no very distant date, and even bolts and anchors bearing the stamp of existing firms; but either these reefs bore the air of recency, or these flints were detached formations, for which no certainty of any geological era would have been claimed. No human remains have, till quite recently, been found in any well-defined geological stratum of the tertiary period; and of these, until this discovery, none could be connected, even approximately, with any definite historical era.

Antiquaries and geologists had, indeed, found buried in the borders of lake shores, and in the kitchen dunghills of Celtic and pre-Celtic tribes, various implements of stone, bronze, and iron; on which they have written edifying volumes of the wars and conquests, and civilisations and emigrations of the men of the stone period, the bronze era, and the iron age: but whether these races were contemporary, like the Mexican, Indian, and Spanish belligerents of our own continent; or whether the European lakemen had degenerated to the use of bone and stone weapons, like our African bushmen, while their more settled and civilised mother nation retained the use of iron; or whether the primeval savage had progressed upwards, from stone to brass and iron, could not be determined from the data. Every man suited the facts to his own theory; and the believers in the Development notion claimed them as evidences of slow progress, and proofs of the vast antiquity of the human race. The more moderate were content with about sixty thousand years, while the others would have hundreds of thousands. Lyell demands a thousand centuries for the peopling of America. On the other hand, theologians deemed it their duty to prove from the Bible that man has been only six thousand years on the

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earth, and that the race of Adam were its first, and only, rational tenants.

Now, before looking at the geological state of the case, we wish to premise two remarks on its theological aspect. The first is, that the chronology of our earth and of man, as prefixed to the column of marginal references in our family Bibles, is no part of Scripture, having been compiled originally by unknown hands, and revised, it is said, by Archbishop Usher, and admitted in some points to be erroneous. Many modern chronologers prefer what is called the Septuagint chronology, which adds one thousand four hundred years to the period between the birth of Christ and the creation of Adam. But this is only the smallest of the errors of a chronology which gives the date A.M., or year of the world, some four thousand years only before Christ; assuming, not only without Scripture warrant, but directly contrary to the whole tenor of Scripture, that man is of nearly the same age as the earth. If there be anything plain on the face of the Bible, it is that man is but a recent visitor to this earth, and that our race is but as yesterday compared with the everlasting hills. The bold presumption of attempting to fix a date for that "beginning" in which God created the heavens and the earth, becomes apparent, when we reflect that as the last promontory jutting into the ocean of past eternity, the Eternal Word knows nothing more expansive to the powers of the human soul in the process of educating it to some idea of the immensity of His duration, than to lead us on, step by step, through the geological ages (Prov. viii.) up to the "beginning," when He appointed "the foundations of the earth," and then giving the sublime declaration, "In the beginning was the Word, and the Word was with God, and the Word was God." Nor is there any more scathing rebuke of the presumption of the race of Adam than the demand, "Where wast thou when I laid the foundations of the earth?" "Our days are as a handbreadth," "a shadow," "we are of yesterday," are the Scripture ideas of man's brief residence here. But the ancient earth reaches as far back into the years of the eternal as human imagination can travel: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

The second preliminary observation is, that of the vast period intervening between that "beginning" in which the Word began to exert His creating power, and the period in which He formed man from the dust of the ground, after preparing the surface of a portion of the earth for his abode, the Bible gives us no history, nor professes to give any.

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There can be no doubt of the fact, that there is a steady increase of evidence for the occurrence of great geological changes during the human period; but there has hitherto been very little from geologists to show definitely whether we should consider these changes as recent, or man as ancient. The prejudices of a geologist are in favour of long periods; but we must treat the matter logically.

The peat-bog evidence of the Danish kitchen dunghills, and of the Swiss Lake flints, does not amount to any great proof of the antiquity of their owners; though Lyell, on the authority of Sternstrup, states that the peat-bogs are at least four thousand years old, and may be four times as much. To this, however, we need only oppose the facts stated in the xlv. chapter of his "Principles"—that in half a century after the overthrow of a forest near Lochbroom, in Ross-shire, Scotland, the inhabitants dug peat out of the bog which grew on its remains; that in Hatfield Moss, in Yorkshire, England, Roman roads have been found covered with eight feet of peat; and that the most of the European peat is no older than Julius Cæsar. But we add, on the authority of the *Quarterly Review*, (October 1863, p. 194,) that a coin of Gordian has been found thirty feet deep in peat at Gunningen; and a boat loaded with bricks in the lowest layer of peat in the valley of the Sommel. Moore's experiments on the growth of Irish bogs show that twenty-five feet in a century is the probable rate of growth of peat.

But the immense antiquity of these bogs has been argued from the discovery of fir, oak, and beech trees in them, the roots of the stumps above each other in the order named; from which it is inferred that a forest of fir grew, and flourished, and fell, and then a forest of oak, and then one of beech, each probably occupying a millennium. But the existence of a small portion of the ancient forest on the estate of the Earl of Arran shows that this was not the case; but that then, as now, the various species were contemporaneous, or nearly so. By gradual growth, bog matter accumulates round the roots of the older trees, seeds of others fall on it, and their roots grow over the first tier of roots; and so on up to the present surface, while the primeval monarchs are still standing.

The evidence of the antiquity of man from the occurrence of his remains in bone-caves in connexion with those of extinct animals, is of two kinds; one drawn from the place, and the other from the company.

It is alleged that these caves have experienced several changes of level, and other geological revolutions, since man inhabited them. In one instance, the entrance of the cave is forty or fifty

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feet above the present surface of the valley, and now inaccessible to hyenas; it is supposed it was formerly nearer to a level with the adjacent valley. If such were the case, however, a change of level is no proof of a great lapse of time. Such changes are of very recent occurrence, and are in fact, as we shall by and by see, now going on before our eyes. The remains of a whale, and of a deer's-horn harpoon, were found in Drummond Moss, seven miles above Stirling Bridge, and twenty miles from any place where a whale could now, by any possibility, be harpooned,* shewing that not many centuries have elapsed since that part of Scotland emerged from the sea; for deer's horn does not last for an indefinite period. Lyell shows that similar changes have taken place in the submergence and emergence of the temple of Serapis since the Christian era.

The other argument from the coexistence of man with the extinct quadrupeds of Europe—the woolly rhinoceros, the mammoth, cave-bear, and hyena—is equally inconclusive. No reason appears why these animals may not have occupied the German and British forests down to the invasion of the Romans, any more than against our mastodon existing since the invasion of America by the present race of Indians. Yet Lyell ("Antiquity of Man," p. 204) says:—"If the author was right in calculating that the present delta of the Mississippi has required, as the minimum of time, more than a hundred thousand years for its growth, it would follow, if the claims of the Natchez man to have coexisted with the mastodon were admitted, that North America was peopled more than a hundred centuries ago." We shall have occasion, by and by, to examine the accuracy of the calculation of one hundred thousand years' growth of the delta; but, just now, would examine the other assumption, of the remote antiquity of the mastodon—a contemporary of the mammoth—as their bones lie mingled in the Bone Lick.†

The discovery of the bones of the megatherium on the surface soil of South America, where they are used by the natives for fireplaces, startled the remote antiquarians. Bones will not last for many millenniums in such a climate. The discovery of five or six bushels of undigested pine and hemlock twigs in the stomach of Dr Warren's magnificent specimen of *Mastodon Giganteus*,‡ in excellent preservation, in Orange county, N.Y., now in his private museum in Boston, settled the question of the remote antiquity of that animal. Twigs do not last one hundred thousand years. The tradition of the Indians is thus

* Wilson's Memoir on Pre-Celtic Races. Proc. Brit. Assoc., 1850.

† Annual of Scientific Discovery, 1856, p. 350.

‡ Mastodon Giganteus, Boston, 1855, p. 199.

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confirmed, who report that their fathers had seen a huge deer, with a hand on his face. We know that their conquest of this continent was not many centuries before our own advent to it. In the milder climates of Europe the mammoth might have existed centuries later than in the Siberian winters of New York. In fact, the Siberian hunters fed their dogs on the flesh of the celebrated mammoth of the Lena, whose skin, bristles, and wool are now in the Museum of St Petersburg; and Professor Brandt has pine leaves and seeds, half chewed, found in the molar teeth of a rhinoceros. And as to our American mammoth, one was found in the trench of the old Tescuco road, which may have carried some of the children of the Sun. There is every reason to believe that the extinction of the mammoth and European rhinoceros dates no farther back than that elevation of Scandinavia which closed the Polar Sea, and changed the climate of Greenland. At any rate, no antiquity can be claimed for man on the ground of his contemporaneity with extinct species; else a century hence New Zealand geologists will demand a hundred thousand years for the runaway English sailors, whose bones may be discovered beside the charred bones and egg-shells of the moa, on which they made their supper last Easter.

The peat-bogs and the caves being thus appealed to in vain for any measure of savage human history, it was thought we might have some success in the land of pyramids, the mother of science, sacred Egypt. Accordingly, a Mr Horner went to work, and bored down as deep as he could in the mud of the delta of the Nile, and brought up bits of brickbats and crockery, he says, from the very bottom. Whereupon he tries to find out how long the mud was forming over the brickbats, by calculating how long eight or nine feet of it had been forming around the image of Rameses II. by the annual deposit of the Nile, at the rate of three inches a century; and finds that civilised man existed thirteen thousand three hundred and seventy-one years before A.D. 1854. Of course, he could not make his calculations without some assumptions—a geologist must always have an *if* to lean upon. He assumes, that he knows there was any such man as Rameses II., and that he knows when he reigned, and that the monument was erected at the middle of his reign, instead of some centuries after his death, according to the usual mode of deifying heroes. It is useless to tell any one who has seen Lewis's "Astronomy of the Ancients," that the Egyptian chronology of the so-called readers of hieroglyphics is all purely fabulous, and that no two of them are agreed, by some centuries, as to any date. For instance, the reign of the first Pharaoh, Menes, is decided by Lepsius to be three thousand eight hun-

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dred and ninety-three years before Christ, Champollion four thousand nine hundred and fifteen, Bunsen three thousand six hundred and forty-three, Le Sueur five thousand seven hundred and seventy-three, Bockh five thousand eight hundred and sixty-seven, &c., which makes a slight variation of two thousand two hundred years in the spelling and readings of the hieroglyphics.

The next assumption is that the delta of the Nile always grew as slowly as it does now; and, therefore, knowing the rate of growth of the upper nine feet, he could calculate the growth of the lower twenty. But Dr Buist, in the *Bombay Journal of Science*, on "The Geology of Lower Egypt," shows that this is impossible. "A principle," he says, "that seems to have been too often lost sight of in the formation of deltas, should be constantly kept before us: *No delta could ever rise permanently above the inundation at all, by the agency of setting up, exclusively, and unless there was an upheaval of the land, or subsidence of the water.* At Cairo the deposit of each flood is as thin as a sheet of drawing paper: when this accumulation goes on till it has reached within a few inches of the highest inundation, it must become evanescent altogether. Neither Alexandria, Cairo, Hyderabad, Scinde, New Orleans, nor any other deltoid city, could ever have found a site at all, unless by upheaval,—and so with the sites of the villages from Cairo to the sea, and the bulk of the area of the delta which the Nile, even at its highest floods, now never reaches. Yet these are all composed of river mud, of exactly the same description with that now being deposited. If this, *which is not a hypothesis, but a principle,* be kept in view, and if it be remembered how much more rapidly mud is precipitated in stagnant than in running water, it will be at once seen that the rate at which alluvium now accumulates on deltas, merely overlaid by a shallow film from the surface of the streams, affords not the slightest ground for drawing conclusions as to the time taken for the accumulation of the whole mass, laid down, as it must have been, under circumstances utterly unlike those now existing. The mud of the old delta of the Nerbudda, in Guzerat, now forming a bank of seventy feet in thickness, the surface of which above Broach, twenty miles above the Gulf of Cambey, is thirty feet above the highest flood, divides into flakes of one-fourth to one-eighth of an inch; and yet we are not certain that each of these may not have been the deposit of a single freshet, of a few days or hours' duration, rather than the accumulation of an entire season."

The third unfounded assumption is, that the mud formed over the brickbats at all. It were a far more likely inquiry to ascer-

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tain how long a brickbat, thrown into a mud bank under water, would be in sinking to the bottom. The inundation of a single season would probably give ample time for these antiquities to reach their present position. Thus far, then, the oracles of Egypt are dumb, giving no answer to the question of man's origin, neither by hieroglyphics nor brickbats.

The only remaining argument, of a geological kind, for the antiquity of man, is that based on the discovery of flint implements in Abbeville, France, and in some other places, twelve or fourteen feet deep, in the gravel of the drift or glacial formation. It was argued, before the discovery of these human remains, that this drift, or alluvium, must be of remote antiquity, because no human remains had ever been found in it. It is now argued that the human remains must be of remote antiquity, because they are found in it. This is a good specimen of geological logic, yet is now quite current among the whole school of anti-Scriptural geologists. But if we do not know neither the age of the drift, nor the agency by which it was deposited, how can we use it as a measure of time? Let us, however, hear Lyell's reasoning on the subject:—

"Had we discovered evidence that man had come into the earth at a period as early as that when a large number of the fossil quadrupeds were living, and almost all the recent species of land, fresh water, and marine shells were in existence, we should have been compelled to ascribe a much higher antiquity to our species than even the boldest speculations of the ethnologist require; for no small part of the great revolution depicted on the map of Europe described—*i.e.*, of all Germany, Russia, and Turkey under water—took place very gradually, after the recent testacea abounded, to the exclusion of the extinct. Thus, for example, in the deposits called 'the Northern Drift,' or the glacial formation of Europe and North America, the fossil marine shells can easily be identified with species either now inhabiting the neighbouring sea, or living in the seas of higher latitudes—yet they exhibit no memorials of the human race, or of articles fabricated by the hand of man. Some of the newest of these strata, passing by the name of 'raised beaches,' occur at moderate elevations on the coast of England, Scotland, and Ireland." *

Such was the statement in 1853. Raised beaches are drift strata; and if human remains are found in them, "we will be compelled to ascribe a much higher antiquity to our species than even the boldest speculations of the ethnologist require,"—*i.e.*,

* Lyell's "Principles of Geology," p. 184.

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from sixty to one hundred and fifty thousand years. Now, it has happened that human remains have recently been discovered in these very same raised beaches of Scotland. And what kind of antediluvian, or pre-Adamite curiosities, think you? "In a raised beach at Leith," says the *North British Review*, in the article already quoted, "fragments of broken Roman pottery, along with bones apparently of deer, and literal shells, have recently been discovered at a height of twenty-five feet above the sea. This is an important fact; for it shows that since the time when the Roman legions marched along the shores of the Firth of Forth, and their galleys sailed into its harbours, the land has actually been upheaved, slowly and imperceptibly, to a height of twenty-five feet. So great a change, within so recent a period, tempts us to pause before we give assent to the enormous intervals of time which some geologists demand for the accomplishment of other changes that have elapsed since the advent of man. It may be that man appeared on this earth at an earlier era than is commonly supposed, but such a discovery as that of the raised beach at Leith seems to teach us that we cannot be too cautious in sifting the evidence on which his antiquity is sought to be established."*

Thus closes revolution the second of European geology within the last seven years. If there be something grimly grand in beholding the "geology of half the country revolutionised," and the plutonic strata melting down into sedimentary deposits, in the first part of the performance, the curtain falls over the most comical of geological farces—the display of the pre-Adamic predecessors of the present human family supping their broth out of Roman pottery. It is more exquisitely ridiculous, even, than the destiny predicted for the science by that broadest of humourists and geologists who saw in vision heaps of geological theories slaughtered by the wing of a turkey-cock. One utterance, however, from his wise and witty pen ere we leave him:—"Geology furnishes us with no clew by which to unravel the mysteries of creation; these mysteries belong to the wondrous Creator, and to Him only. We attempt to theorise upon them, and reduce them to law, and all nature rises up against us in our presumptuous rebellion. A stray splinter of conebearing wood—a fish's skull or tooth—the vertebra of a reptile—the humerus of a bird—the jaw of a quadruped—all, any of these things, weak and insignificant as they may seem, become in such a quarrel too strong for us and our theory,—the puny fragment in the grasp of truth forms as irresistible a

* *North British Review*, No. lxix., p. 77.

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weapon as the dry bone did in that of Samson of old, and our slaughtered sophisms lie piled up, heaps upon heaps, before it."* But the weapon is even more insignificant, and the defeat more humiliating. To fall by the handiwork of the Creator, were not an utterly contemptible geological destiny; but to become the victim of some bare-legged British urchin, to be "picked off" with a piece of broken crockery!

Asylum for the unfortunate, refuge of the outcasts of the revolutions of all lands, hospitable America, thou wilt welcome persecuted geologists also to thy shores. Alas! that, like so many other emigrants, they should abuse thy hospitality! Especially unfortunate is it that the geological notions of this fast-growing continent should be imported from the slow-growing fossils of the Old World. If American observers would only issue a Declaration of Independence, and go to work manufacturing theories out of American materials for a century or two, who knows but that we might happen upon a success, or at least get a few not wholly destitute of common sense? But this never can happen while these conflicting Welsh, and Scotch, and French *savans* are allowed a protectorate over our manufactories of science. Have not we as good a right to make worlds as anybody, and a great deal more material? It is truly humiliating to read, that so long ago as 1844, Dr Emmons made up a nice American system, out of the metamorphic rocks of New York, Vermont, and Lower Canada, older far than Murchison's "Silurian System," and published it in his "Taconic System," and again in his "Manual of Geology," and that instead of being welcomed by all true Americans, Professor Hall, the author of "The Paleontology of New York," "unquestionably the most important work on the Lower Silurian fossils of North America, and the accepted guide of our physical geologists," should have come out to oppose him, and deny our country this little piece of respectable antiquity. So profound was the faith of all these physical geologists in Hall's book—for personally, it would seem, most of them had never seen the *Atops trilineatus*, and *Triarthrus Beckii*, on whose backs the Hall theory was based, nor would have known them if they had seen them—that "most American geologists scouted at, and ridiculed Dr Emmons' views; which have even been taken advantage of by certain unscrupulous scientific opponents to bring Dr Emmons' name and character into contempt before the public, *but have now been admitted by all geologists to be true in part, and by many to be true altogether.*" But this admission, we blush to record it, is extorted by the intervention

* "Footprints of the Creator," p. 313.

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of Sir William Logan and the Canadian geologists, who have, moreover, called it "The Laurentian System." Is not that too bad? If our American students of geology were taught to go in for American discoveries, right or wrong, they would find out something; and if they made a few blunders occasionally, it is no more than happens to *savans* professing greater wisdom: and no great inconvenience could accrue from a radical error in the geology of half a dozen states and provinces from New York city to the mouth of the St Lawrence; for, as "The Annual of Scientific Discovery" judiciously observes, "The whole district affords an excellent example of those cases so well known to geologists, where the true relations of the different masses cannot be clearly worked out without the aid of fossils, *and where the best of observers may arrive at diametrically opposite conclusions.*" *

Great sneering at sundry little mistakes of American geologists now consoles the aristocratic literati of Europe for their disappointment about the bursting of the American bubble. But they need not crow too loudly, for the blundering is not all on this side the Atlantic. What if Hitchcock's bird tracks in the sandstone should turn out to be frog tracks, or crocodile tails,† and Owen's tortoises degenerate into crabs,‡ and the teeth for which Agassiz constructed the new genus *Ctenoptychius* should turn out to be shark scales,§ and the prints of the rain-drops, from which we had deduced such edifying accounts of the meteorology of the old world, are only crab-tracks? Has not the terebratula, demonstrated by Professor Owen incapable of existing at a depth of less than two or three hundred fathoms, been taken up by the hand in the shallow water at Eastport?‖ Did ever any American geologist commit Sir James Hall's conversion of chalk into marble?¶ Or did ever any party of Yankees, with sense enough to travel over the world, come back exhibiting to a learned society a piece of brickbat, which had sunk to the bottom of a mud lake, like Horner's Nile pottery, and tell them the mud had been thirteen thousand three hundred and seventy-five years forming over it at the rate of three inches to a century?** Did any American schoolboy, who had ever seen enough of molten metal to make a bullet, learnedly demonstrate that solid metal is heavier than molten, and sinks in it, and build a theory of the earth on such a blunder, as the learned Poisson has elaborately done? What, although Dr Smith, in a geological lecture in New York, shows

* Annual of Scientific Discovery, 1862, p. 278. † Ibid., 1858, p. 375.
‡ Ibid., 1854, p. 358. § Ibid., 1861, p. 302. ‖ Ibid., 1861, p. 314.
¶ Ibid., 1862, p. 289. ** Ibid., 1859, p. 326.

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that the Mississippi runs up a hill four miles high,—has not Horace Mann, in the *School Journal,* exposed it as an egregious blunder? And has not Professor Levering shown that Dr Smith is perfectly correct? Thus we have a perfectly correct, egregious geological blunder. Which of our American geologists has travelled hundreds of miles to see an axe-hewn, pre-Adamite tree, as Professor Owen has done? The story is good enough to tell, and the Professor himself tells it very good-naturedly. "At the last meeting of the British Association, (Leeds, 1858,) Professor Owen said, that some time ago he was sent for to the North to examine a fossilised tree, which had been found in digging the Jarrow dock, which bore undoubted evidence of having been cut by human hands. It was supposed to be a most important discovery, as showing the antiquity of the human race, and at first everything appeared satisfactory. On prosecuting his inquiries, however, he learned that one of the navvies, not then in the works, was said to have discovered a similar tree in another part of the dock, which he cut to lay down a sleeper. The man was sent for, and on his arrival he declared that the tree pointed out was the one he had cut. It was endeavoured to be explained that that was impossible, as the place had not been excavated before; but looking with supreme contempt upon the assembly of geologists and engineers, the man persisted in the identification of his own work, and exclaimed, 'The top of the tree must be somewhere;' upon which Professor Owen offered half-a-crown to the first navvy who would produce it. Away ran half a dozen of them, and in a few minutes they returned with the top. This explained the mystery. The man had cut off the top with his spade, the stump afterwards got covered up with silt, and, on being again uncovered, was supposed to be a great discovery. Never had he so narrow an escape from introducing a new discovery into science." *

We might ask, too, how about those millions of ages necessary to water-wash the splinters of the flint quarries into their present roundness? but that some of the German and English geologists have not yet heard that flints are sponges. If space permitted, we might go over some three hundred and more blunders of this kind, noted in the course of our cursory reading. Indeed, you cannot take up a scientific journal without meeting blunders, or corrections of blunders, in all the details of geology.

These, however, are small matters compared with Lyell's enormous blunders in the computation of our American pro-

* **Annual of Scientific Discovery, 1859, p. 325.**

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cesses of construction of continents. Indeed, we despair of educating Europeans to any understanding of the scale on which American operations are carried on. One would think that when he knew that our antediluvian frogs were as big as elephants, he would have sense enough to infer that we had the biggest and muddiest rivers in all creation, and so could build up deltas at an unparalleled rate. But no; he goes to work ciphering out the age of the delta of the Mississippi, leaving out three of the four construction trains employed altogether,—the timber train, the brackish water infusoria train, and especially the big construction train of the old floods of the second bottom,—and only crediting the ballast train now at work for about one-tenth of its actual performance, he declares the Mississippi was at least one hundred thousand years making the delta, and makes a wonderfully learned display of figures to prove it. But naturally indignant to have the growth of our great country shipped in such an old Dutch waggon process, the United States Government sets its surveyors, Abbott and Humphrey, to work with chain and Jacob staff, and they report that, by actual measurement, we are now annexing the Gulf of Mexico at the rate of two hundred and sixty-two feet a year, and were only four thousand five hundred years in filling up the thirteen thousand six hundred square statute miles of the delta, an area greater than that of Holland or Belgium.*

Lyell's Niagara excavation is another piece of antiquated engineering of the same kind. With marvellous perseverance he has kept the present little river digging and boring a channel for itself back from Lewistown to the Falls, through the hard, solid rock, for thirty-five thousand years, at the rate of a foot a year;† when he knew well enough that before the rock hardened it was a mortar soft enough to mould around the most fragile shells, and that there was a big, old Palæozoic ocean on the door-steps, with the snow-shovel and broom with which he had cleared out a pathway for the Tennessee, and all the other rivers of that era, and, as everybody acknowledges, had actually cleared out the St David's Channel. Was it to be supposed that, after such a length of excavating, he would stop at Lewistown, and leave the poor young river to shovel away the few remaining miles? Professor Christy shows he was no such churl.‡ The process of excavating the Niagara channel, through the soft strata, did not occupy the old ocean as many hours as Lyell demands years for the job. But we have observed, that

* Report on the Physics and Hydraulics of the Mississippi, 1861.

† Principles of Geology, p. 316.

‡ The Cincinnatus. Cincinnati, February 1859.

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uniformly where there is a choice between a little, peddling, slow, lumbering process, and a high-pressure express-train operation, the Old World geologists take the slow coach. This is an additional reason for the invention and patenting of a few systems of enterprising, energetic American geology.

Another and sufficient reason for throwing overboard the whole antiquated lumber of European geological theory, is found in the fact, now generally acknowledged, that America does not stand on the same geological level with the Old World, so called—being a whole geological era older than it. Europe and Asia are now in their quaternary period, while we are yet in our tertiary. The plants and animals of the European tertiary are now alive in our woods and seas. It is consequently as absurd to measure the progress of our geologically growing continent by the geology of the decaying world on the other side of the Atlantic, as to compute the growth of Chicago by the statistics of Dublin. The grand significance of this discovery is the demonstration it affords of the falsehood of the assumptions—indispensable to geological chronology—that similar fossils prove similar strata, and that similar strata are of the same age. Fossils similar to those of the European tertiary are now being found here in our thermal springs, and on our coasts, while geological cycles have passed since those of Europe were buried many a fathom deep.

An additional proof of the impossibility of any computation of the duration of geological processes has been found in the discovery of the former activity of forces now unknown, and the insufficiency of any known forces to produce certain well-ascertained geological phenomena.

But the complete reversal of the whole fabric is completed by the dissolution of its foundation—the granite—which has just been discovered to be an aqueous formation from the overlying sedimentary rocks, instead of an igneous rock from the abrasion and solution of which all the upper rocks were formed. It is impossible to imagine any discovery more fatal to the regular geological theory, or more mortifying to its expounders. The whole system rests upon it. Only last night, Agassiz, in a lecture here, (Chicago,) on "Man's Place in Creation," began by stating, that "it is probable our globe was once in a state of igneous fusion," &c., and tracing its progress towards a state of possible habitation for man; in which lecture, however, he crushed to atoms the Development Theory, and demonstrated the unity of the Divine plan of creation from the earliest ages, making Atheism and Pantheism fall before worms and crabs. In fact, almost the only new truth demonstrated by geology is

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the recurrence of miracles, the repeated exercise of creative power on our globe. But those who grant this, as most first-class geologists do, cannot object to the probability of the miracles of Scripture; for if God was in the habit of working miracles here before man's advent, no reason can be shewn why He should stop on our account; but rather additional reason why, by divine works, He should demonstrate His presence to His children.

We do not attach any great importance, however, to these geological proofs of natural religion, having very little confidence in so-called geological facts, most of which derive all their significance from the igneous theory, which is now being extinguished by the experiments of Daubree and Rose.

Art. II.—THE DUALITY OF CHRIST'S COMING.

There are passages of the prophetic Scriptures, either *distinctly expressing, or clearly implying,* Christ's first and second coming; in some cases, in the same verse. This is not to be wondered at, when we consider that the whole Bible from beginning to end is mainly occupied with these great events. For "the testimony of Jesus is the spirit of prophecy." He is the alpha and the omega—the beginning and the ending—of all God's revelations to man. In Christ every ray of God's truth meets, and round Him every one turns. He is the truth—the personified truth—being "the brightness of His Father's glory, and the express image of His person." There is no truth but in God, and Christ is God,—the manifested Deity,—revealed in human nature. Hence He is *the truth.* Whoever is in Him has the living truth, and *will not, cannot* be deceived by any spirit of error; nor can anything hurt him, nor ever separate him from Jesus Christ his Saviour.

At His first coming, "Jesus Christ came to save His people from their sins," to overcome the great enemy the devil, and all his legions; and this He did in a way altogether incomprehensible to the devil, though so cunning, and by long experience familiar with God's ways and methods. Upon the accursed tree it was that Christ "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and, having spoiled princi-

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palities and powers, he made a show of them openly, triumphing over them in himself," (Col. ii. 14, 15.) Satan, therefore, with all his legions, is a vanquished foe. His sentence is *pronounced*, and remains only to be *executed*, which will take place at Christ's coming with His saints and holy angels.

But the object of Christ's first coming was not merely to deliver us from perdition, or to rescue His own from their potent enemy the devil, and cast off their prison bands; but to exalt them to glory and happiness, which will have no end. He came to establish a kingdom in which "righteousness, peace, and joy in the Holy Ghost shall flourish;" and in which His saints shall become "kings and priests," (Rev. v. 10,) and "reign with Him for ever," (Rev. xxii. 5.)

This kingdom is foretold in the Old Testament, and is the great subject of the New Testament, so that we may say its golden thread runs through the whole Bible. And this kingdom will be universally established at Christ's premillennial advent. Then "the kingdoms of this world will become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," (Rev. xi. 15;) "and the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one," (Zech. xiv. 9.)

The twofold coming of Christ is a doctrine which pervades the whole of the sacred volume. It begins with the very first promise of a Saviour, (Gen. iii. 15.) The devil "bruised the heel of Jesus Christ," at His first coming, when He came to suffer and die,—the Creator, for man the creature's sin. His heel was indeed bruised, when they cruelly drove the nails through His sacred feet, and fastened Him to the accursed tree. At that time, one part of this prediction was fulfilled. But the second, "It" (the woman's seed) "shall bruise thy" (Satan's) "head," remains yet to be fulfilled. Satan was indeed vanquished, when Christ expired upon the cross, and said, "It is finished." But, for reasons which we cannot fathom, the devil is still abroad,—is still carrying on his war against the Lord and His people; and will yet manifest his fury and persecution more dreadfully than ever, through the beast of Rev. xiii., against the saints, *before* he will be shut up in the bottomless pit; and *before* he will be finally "cast into the lake that burneth with fire and brimstone." This ultimate consignment of this great enemy to the lake of fire, will alone answer to the declaration of having "his head bruised." For the bruising of the head of a wicked person, does not merely mean to *limit* his power of causing mischief; but to render him altogether *incapable of committing* any further evil. Now, as it regards the devil, this

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final and *lasting* judgment will be executed upon him *after* the millennium, (Rev. xx. 9–10,) and *before* the great judgment, or winding up of all things, (Rev. xx. 11–14.) Some expositors call this postmillennial judgment of Christ His *third* coming. But He will not retire again after His premillennial advent, as is the case now, since His first coming. No, He will reign with His saints, during the thousand years of that blessed time. Therefore, He will continue *upon or near* this earth. According to some, the new Jerusalem, which ultimately is to come down upon the new-created earth, (Rev. xxi. 2,) during the millennium will be situated *above* the present Jerusalem, in which Christ with His saints will dwell, and thus reign over this earth. This is more than probable. Christ came into this world to "destroy the works of the devil," to deprive him of all his usurped dominion, and to consign him "into everlasting fire, prepared for the devil and his angels." The apostle Paul calls him "the prince of the power of the air;" and (Rev. xii. 8, 9) he is represented as "finding no more place in heaven," and as "being cast out into the earth." This arch-enemy, therefore, being dislodged from heaven,—apparently synonimous with air,—will make room for Christ and His saints. This final removal of Satan, implies his losing all power and influence upon our earth, which being succeeded by the blessed reign of Christ, will produce a most benign effect on the earth in the millennial state. The devil brought disorder into everything; Christ will restore beauty and eternal harmony throughout God's wide creation, (comp. Eph. i. 10.)

There seems to be an allusion to this twofold coming of Christ in some of the psalms. We will adduce a few for an example. For instance, Ps. xlvi. In ver. 5, we read, "God is in the midst of her; she shall not be moved: God shall help her, and that right early," (or when the morning appeareth: marginal reading.) Taking this passage in connexion with ver. 8 & 9, we perceive that the coming of the Lord to *help and save His Church* is here implied; and then we are invited, (ver. 8,) to "come and behold the works of the Lord, what desolations He hath made in the earth." And noticing (ver. 9) the nature of these desolations, the psalmist adds, "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Here, as well as in the two following psalms, we have the Lord's *judgment* declared upon His enemies; an event which will accompany His premillennial advent, (comp. Rev. xix. 19–21.) In Ps. xcvi. also, we have these events alluded to. Thus, (ver. 2 and 3,) we are met with praise to the Lord for His great salvation:

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"Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people." This passage fitly applies to the apostles and their fellow-labourers. And ver. 13 has evident reference to Christ's second coming, when He will come "to judge the earth:" yea, when "He shall come to judge the world with righteousness, and the people with His truth." At His first coming, He came not to judge, but to save, (see John iii. 17.) The 97th Psalm (v. 1–7,) contains a most graphic description of Christ's second coming, and the 98th Psalm touches again on His first and second coming. Ver. 2 and 3 declare evidently the blessings of the gospel:—"The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth hath seen the salvation of our God." Then ver. 9 as clearly shows His premillennial advent. In ver. 7 and 8 the elements are addressed, "Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord." And why? "For he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity."

In Zech. xiii. 7–9, we have another striking passage, declaring the twofold coming of our Lord. Ver. 7 refers to our Saviour's first coming, being applied to Him by Matt. xxvi. 31, where our Lord himself quotes this verse, saying, "All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." And then, in ver. 8 and 9, we have a distinct reference made to an event which is yet future: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God," (comp. Matt. xxiii. 39.) This passage will be acknowledged to apply to God's ancient people, the Jews. It describes *the great tribulation* spoken of by our Saviour, (Matt. xxiv. 21, &c.,) which will be occasioned by the great Antichrist, just before the premillennial advent of our Lord, which will issue in the salvation of the *third* part, and which will form the nucleus of the millennial earth. This very tribulation, in which two-thirds will perish and die, will make this remnant call upon the Lord in all earnestness and perse-

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verance, and He will protect and save them. And (Acts i. 11) when our Lord had scarcely left His disciples, two angels appeared unto them, as they were still gazing up into heaven, and assured them that "this same Jesus, which was taken up from them into heaven, shall so come in like manner as they had seen Him go into heaven." We may likewise refer to chap. iii. 19–21, where this twofold coming of the Lord is expressed. The apostle Peter admonishes the Jews, saying, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence [ἀπὸ προσώπου] of the Lord; and he *shall send* Jesus Christ, which *before was preached* unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

But we proceed now to the consideration of two passages in Isaiah: the *first*, chap. lxi. 2. This was read by our Saviour in the synagogue of Nazareth; but He stopped in the middle of the verse, and only read to "the acceptable year of the Lord," which referred to His first coming; "the day of vengeance of our God," belonging to His second coming, He did not read. Here we have an instance where a comma only divides between Christ's first and second coming. The *second*, chap. ix. 6, 7: "For unto us a child is born, unto us a son is given." This sentence, as we all know, refers to our Saviour's *first* coming. "And the government shall be upon His shoulder," &c., as evidently refers to His *second* coming. This may teach us how future events, lying before the prophet's eyes like a landscape, were not so clearly discerned in respect to their *near* and *far*. Frequently we scarcely find them notice things near, while they describe the far future in the most glowing language. This, we may say, is the case in the passage before us. The *birth* of Christ is just simply stated, while His *character and kingdom* to be manifested at His second coming are portrayed by the prophet in the most vivid and lofty language.

The reason of this fuller and graphic description, which we generally meet with in prophecy, of Christ's kingdom and reign, is very obvious.

1. The Jews had at best a very indistinct view of the necessity of their Messiah's sufferings. The unenlightened among them had no other expectation in connexion with their coming Messiah than earthly glory and prosperity. The disciples even of our Lord, as we know, had no idea of the necessity of their Master's sufferings and death. When He told them of what He should suffer, did not "Peter rebuke him, saying, Be it far from

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thee, Lord: this shall not be unto thee?" And after His resurrection the Lord had to rebuke them sharply on this very subject, saying, "O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory?" (Luke xxiv. 25, 26.)

2. The subject of the kingdom of their Messiah had much greater attractions for them. It stood before their mind's eye as all-inviting, and answering every expectation which they and their nation were longing for.

But we would notice more particularly the passage under consideration. It is one which so unmistakably teaches Christ's twofold coming, that there can remain no doubt about it. In the first sentence of ver. 6 we have one of the most striking predictions of the *incarnation* of our Saviour contained in the Bible; and in the following part, and in ver. 7, we have an equally striking prophecy of *Christ's character, kingdom, and reign,* to be manifested at His premillennial advent. And as the *first part* of this prophecy was fulfilled to the very letter; so will the second be accomplished *literally* and *substantially.* It is granted that the Holy Scriptures abound in figurative language, because divine things can only be apprehended by us, by being represented by things with which we are familiar. The figures, however, are generally understood by comparing the context. In the passage under consideration we have, however, no figures. It contains a sublime description of the glorious character of our Immanuel, and of His coming kingdom and reign. The language is most lofty, being expressive of the greatest power, glory, and majesty, and full of comfort to the believer in Christ.

"And the government shall be upon His shoulder." The government of this world, as this prophecy implies, has never yet been upon the shoulder of Jesus Christ, as it *shall be,* (Zech. xiv. 9.) Let it be understood, Christ is not spoken of here as *Jehovah;* but as our *Immanuel,*—as *God-man.* Under the former character He reigned from all eternity, but not under that of the latter; but as Immanuel He will come to reign over this earth with His saints. His reigning in the hearts of His people, and overruling all events for the furtherance of His kingdom, is not what is here implied. He is seated now upon His *Father's throne;* but when this prophecy will be fulfilled, then He will sit "upon the throne of David," which He elsewhere calls His *own throne,* (see Matt. xix. 28; Rev. iii. 21.) On this throne He will reign with His saints during the thousand years, or the millennium, (Rev. xx. 4,) till all opposing powers shall be overcome, and removed into

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the lake of fire, (comp. 1 Cor. xv. 25, &c.; Rev. xx. 14, 15.) This will not be a *secret* reign as the present, but will be *all-manifest* to the people who shall be upon earth. This earth has witnessed our Saviour's *deepest humiliation,* it shall also witness His *highest exaltation.* The titles given Him in this prophecy by the Holy Ghost imply all this glory and majesty. His name is called "Wonderful:" yes, wonderful above every name; for He is called Immanuel—*i. e.,* God with us,—God in human flesh. Our Saviour is God-like in His person, God-like in His works, and God-like in His life. St Paul describes Him in a similar manner, when he says, "God manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, received up into glory." All that has taken place in Him, and will take place in Him, is full of wonder.

Next, He is called "Counsellor," who, as the Eternal Wisdom, (Prov. viii.,) is counselling us in all things which pertain to this life and that which is to come. He is the great Counsellor of His people, who instructs them, and by His Spirit leads them into all truth.

Then He is called "The mighty God,"—the almighty Ruler of heaven and earth. "All power is given unto Him in heaven and in earth." All things are at His bidding; all things move or stand still at His will. And, if this were not enough to inspire us with confidence, He is called "The everlasting Father." The never-changing, tender, loving Friend. The word Father is in itself love-inspiring and heart-cheering; but the term "everlasting" enhances its meaning tenfold. And He has given us the highest proof of His love by coming to save us from eternal perdition and misery.

Lastly, He is called "The Prince of Peace." His kingdom will be one of "righteousness and peace," (Ps. lxxii. 2, 3, 7.) We shall in vain endeavour to establish peace among the turbulent nations of the earth, till Christ, as the Prince of Peace, shall take the government of this world upon Himself. His reign will be one of uninterrupted peace: "Of the increase of His government and peace there shall be no end," (Dan. vii. 14, 27.) The Antichrist and his hosts will be destroyed, and Satan and his legions shut up in the bottomless pit. The blessed gospel will then be the universal law upon earth. "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth." And lest any one should doubt the realisation of these things, the prophet is commanded to add, "The zeal of the Lord of hosts will perform this."

These prophetic declarations are calculated to encourage us in our prayers for the coming of our Lord and His kingdom.

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For with His coming this blessed state will be ushered in. There will be brought about not only the greatest *moral* change among the inhabitants of this world, but likewise a *physical* change: "The people shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more,' (Isa. ii. 4.) The earth also will increase in *natural* beauty and fertility, as a natural consequence of this state of things, (Isa. xxx. 26, lx.; and Hosea ii. 18–22.)

The titles given to Christ by God the Holy Spirit assure us of these blessed results at His coming. Well might the angelic host sing, in announcing our Saviour's birth to the shepherds, "Glory to God in the highest, and on earth peace, good will toward men." And well might the highest archangel envy redeemed man, in view of all this bliss and glory. For whatever Christ enjoys *now*, and *will* enjoy, that will be the believer's portion for ever and ever.

Art. III.—THE MORE SURE WORD OF PROPHECY.

2 Peter i. 19–21.

Before we enter upon an explanation of this Scripture, we must observe that St Peter wrote this epistle at the close of his earthly pilgrimage, about the year 67 A.D., when false teachers already abounded. The Spirit of prophecy showed him what fearful characters would arise after his departure, as he describes in chap. ii. and iii. 3, 4 of this epistle, who would endeavour to draw away believers from the faith, and thus imperil their souls. On this account he reminds them of their "precious faith" in the very beginning, by addressing them as "having obtained like precious faith with us, [the apostles,] through the righteousness of God [rather *our* God] and our Saviour Jesus Christ;" and exhorts them to the practice of those Christian graces (ver. 5–7) which this precious faith will ever produce in those who possess it. Then (ver. 12, &c.) he expresses his great solicitude of their continuing in the truth, grounded and established in it. And, being fully aware of his own speedy departure hence, he was the more anxious to build them up in their most holy faith, and to ground their hope of salvation on the most solid and immovable foundation. This he did, by directing their attention, first, to the *transfiguration* of our Lord, of which Peter, James, and John were

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eyewitnesses; when they heard the voice of the Father speaking from heaven, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." And as if this were not sufficient ground to rest their faith upon, he proceeded in the words which we propose for consideration, "We have also *a more sure word of prophecy,* [or, more literally, We have also *more sure* the word of prophecy;] whereunto ye do well that ye take heed, as unto a light that shineth in a dark [defiled] place, until the day dawn, and the day-star arise in your hearts." Some construe the last words, "in your hearts," with the first clause of this verse; thus, "We have also more sure the word of prophecy; whereunto ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place," &c. "The day-star" (φωσφόρος) is thought to be the same as "the bright and morning star," (Rev. xxii. 16, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός,) where our Saviour gives himself this title.

The question now ariseth, In what respect *is the word of prophecy more sure than the transfiguration?* For evidently the apostle wishes to contrast the two. Without diminishing the importance of the transfiguration in the least, we shall see that the word of prophecy, as an evidence of the Christian religion, is more sure.

1. However the disciples of our Lord were confirmed in their faith in Christ by the glorious event of the transfiguration, it does not equally confirm the faith of those, who were not favoured with that wonderful sight, as does the prophetic word. *Fulfilled* prophecy has become *history,* and can be appealed to against all rationalists and unbelievers, as an unanswerable evidence of the truth of Christianity; because even profane history and undeniable facts attest its truth. This is one reason why sceptical men are ever anxious to disprove prophecy by denying the *authenticity* of prophetic books, and in some instances the *truthfulness* of their authors. Why has the history of Jesus Christ himself been represented as a myth by some daring infidels of the present day, but to deny thereby the truth of the prophetic word contained in the gospel? Prophecy—though, alas! so unaccountably *neglected* by many otherwise good people, and by others woefully *misinterpreted and perverted*—is the greatest boon, in the present state of things, to the people of God. What should we know of the future without this unerring guide? Should we not be in a state of complete bewilderment regarding events whose dark forecast shadows make thoughtful men tremble? What does the construction of those deadly war engines, in time of peace, tell us? And why do all civilised nations emulate with each other, and wise men rack their brains

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and try who can invent the most destructive engines of war? There must be some secret reason for all these things; there must exist some secret apprehension of fearful events looming in the unknown future, and a conviction that the confidence once existing between nations is gone, and that we are placed upon a volcano ready to send forth its fiery contents at any moment. These and similar signs of our times show the student of the sure word of prophecy that the end of this dispensation is approaching, which, according to the same unerring guide, will be accompanied with fearful convulsions of nations, and a "tribulation such as has not been since the beginning of the world to this time, no, nor ever shall be." Now, "the more sure word of prophecy" acquaints those who attend to it, not only with the trials and sufferings, but also with the gracious deliverance vouchsafed by our blessed Lord, and the sustaining power which Christ will grant to His own. Moreover, He calls upon His people, in the language addressed to the conquerors of the church of Smyrna, "Be thou faithful unto death, and I will give thee a crown of life."

Prophecy was to the Old Testament saints the greatest solace in their otherwise dark dispensation. The promises of the coming Messiah kept their hope alive amidst sufferings and trials inflicted on them by their sinful and perverse fellow-men. The same should prophecy be to us regarding things to come. *Rightly* considered, the prophetic word would keep us ever watchful, ever on the look out for the signs indicating the coming of our blessed Lord and Saviour. For His coming again, is held out as the believer's hope throughout the New Testament; because with this blissful event "death and sorrow and pain" will for ever disappear, and he will be ushered into Christ's kingdom and glory.

Nothing would be more calculated to rouse the Church, as existing among all denominations, from her Laodicean lukewarm state at the present time, than the exhibition of the prophetic word; handled, however, not in a *speculative* and *spiritualising* mode, but in its *literal* and *practical* sense. Let it ever be remembered that the Spirit of God, who indited the Holy Scriptures, has not left it to man to devise rules whereby to interpret His Word. No; He demands of us to accept His Word in its *obvious* and *grammatical* sense,—in the same as *fulfilled* prophecies have been accomplished—*i.e.*, *literally* and *substantially*. In the study of unfulfilled prophecies the aid of the Holy Spirit must be especially sought. Without His guidance we shall seek in vain to understand them.

Taking predictions of future events in the sense alluded to,

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gives *substance* and *point* to the Christian's hope, and affords a *reality* to his expectations in connexion with Christ's premillennial advent, of which he is deprived by the spiritualising system of explaining Scripture. This substantiality of hope sustained the primitive martyrs of the Church amidst their cruel sufferings, inflicted upon them by their tyrannical persecutors. And the same solid hope will be required by those of God's people in the coming struggle, who will have to pass through the great tribulation occasioned by the beast of Rev. xiii., and by his coadjutor, the false prophet.

Again, while *fulfilled* prophecies are affording a most *palpable* evidence of the truth of Christianity, they are likewise *a pledge* to believers of the literal and certain fulfilment of the yet unfulfilled prophecies. "Heaven and earth shall pass away; but my word," saith the Lord, "shall not pass away till all be fulfilled."

2. Prophecy *is accessible to all.* Whosoever will may inform himself of the truth of Christianity, by inquiring into the fulfilment of predictions referring to *past* events,—for instance, the first coming of our Saviour,—and he will find that all has been fulfilled to the very letter, as the Holy Ghost had foretold by the mouth of all His holy prophets. Prophecy, therefore, is *a standing* proof of the truth of our holy religion, which cannot be said of the transfiguration. Hence it may properly be called the more sure word.

3. Prophecy is an *accumulative* evidence of Christianity. As a mighty river in its course towards the ocean takes up tributary streamlets and rivers, and thus swells into a mighty stream, so prophecy acquires increasing force as one prediction after the other receives its accomplishment. If we trace prophecy up to its first beginning, (Gen. iii. 15,) what an accumulation of power of the truth of God's Word do we not obtain? Nothing but wilful blindness can resist the force of Christian evidence derived from *fulfilled* prophecy. And nothing but the most deeply-rooted prejudice can induce any one to *spiritualise,* and thus to *evaporate* the truth of unfulfilled prophecies. Such a course deprives them of that practical influence upon the Christian's hope, as well as upon his walk and conversation, which they would otherwise exercise.

The more carefully we consult *fulfilled* prophecies, the clearer we shall see the literality of their accomplishment. It would have been strange, indeed, if the Holy Ghost intended us to understand one part of a verse or chapter *literally* and the other *spiritually.* Would such a course not have produced the greatest perplexity and confusion? Nay, worse, would it not

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have led to most serious errors, such as there are, alas! witnessed among Christians at the present day, in consequence of their adherence to the spiritualising system?

But the Holy Ghost nowhere has favoured such a mode of explaining His prophetic word. There is reality and substantiality in all.

Origen must be considered as the father of the spiritualising and allegorising system of the interpretation of the Word of God. In combating some carnal millenarians of his days, he went into the other extreme, and fell into Platonic errors.

4. Prophecy may be called "the more sure word," because both Christ and His apostles have borne such strong testimony to its absolute veracity. How severely did our Lord reprove His disciples for their backwardness "to believe all that the prophets have spoken," (Luke xxiv. 25–27.) And again, in ver. 44–48, we read, "These are the words which I spake unto you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me," &c.; (see also xvi. 31.) And when Peter was called to Cornelius's house, speaking of Jesus, he said, "That it is he which was ordained of God to be the Judge of quick and dead. To him gave all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins," (Acts x. 42, 43.) Besides, our blessed Saviour spoke fully of His second coming, and the results connected with that event, (see Matt. xxiv. and xxv., with their parallels.) And all the apostles who have left us any records spoke of Christ's second coming, and of His ushering in a new and blessed state of things, (see Acts iii. 21; 2 Peter iii. 13.) In fact the premillennial advent of Christ is a prominent doctrine of the New Testament, and is constantly held out as the hope of the people of God. St Paul, in 1 Cor. xv. 23–28, puts it beyond a shadow of a doubt that Christ's coming will be premillennial. His words are, "But every man in his *own* order [shall rise from the dead:] Christ the first-fruits; *afterward* they that are Christ's at his coming. *Then* cometh the end, [Rev. xx. 11–15,] when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death," &c. Now after Christ has accomplished all these things, His mediatorial reign will be at an end, and He himself as man will be subject to His heavenly Father, "that God may be all in all." *After this* there can be no millennial reign, for *the consum-*

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mation of all things will follow, as stated in Rev. xxi. &c. Yet Christ is to reign for a thousand years with His risen saints, (Rev. xx. 4, &c.,) in order to subdue all opposing powers, and to remove death itself. Hence we conclude that His expected advent is premillennial.

How becoming, then, is the duty to "take heed to the more sure word of prophecy, as unto a light shining in a dark place, until the day dawn, and the day-star arise in our hearts." The prophetic word is to the Christian what the chart and compass are to the mariner. The mariner would soon be lost upon the boisterous ocean, beset as he is on all sides with rocks, shoals, and quicksands, were he not to consult these instruments; the same is true of the Christian. He must consult his chart—the sure word of prophecy—if he would not be exposed to the snares and dangers which beset his path on every hand. And this will become the more imperative as the latter days, which the apostle calls "*perilous*," draw nigh.

The apostle, having exhorted us to pay close attention to the sure word of prophecy, wishes to advise us now how we are to *approach*, and to *regard* it, by saying, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time [at any time] by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

"*Private interpretation*," (Gr. ιδίας ἐπιλύσεως,) *self*, or *its own* interpretation. This evidently means, in connexion with ver. 21, that man, unless enlightened by the Holy Spirit, cannot interpret prophecy; for He caused holy men to predict future events, and He alone can make man understand them. This is quite natural; for the interpretation of prophecy implies nothing less than the opening of the mind of the prophet, which can only be done by the Holy Spirit. Altogether, "the natural man receiveth not the things of the Spirit of God; . . . because they are spiritually discerned." The Holy Ghost alone can unfold to us the counsel of God, and "lead us into all truth," (1 Cor. ii. 12; John xiv. 26, xvi. 13. Comp. Acts xvi. 14, xx. 23, xxi. 11, &c.) There are other explanations given of this clause; but the one above, to our mind, is the most consonant with the whole context.

In the 21st ver. the apostle furnishes us with a plain reason why man, however endowed with worldly wisdom, cannot understand prophecy unless enlightened by the Spirit of God. The prophets of old "*all spake* as they were moved by the Holy Ghost," (see Num. xii. 6; Isa. vi. 8, 9; Jer. i. 2, 9; Ezek. i. 3, ii. 2; Zech. i. 1–3, vii. 1–4, &c.)

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Again, the prophets were frequently *involuntary* agents in the hand of the Spirit of God. Thus in Num. xxiii. 5 we read, "And the Lord put a word into Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak." The same we have in ver. 16, and in xxiv. 2–4 we have the same repeated. Balaam had to declare God's words contrary to his own will; and instead of cursing Israel, as Balak desired, he had to bless them altogether. Then the prophets often *did not understand* their own prophecies themselves, (1 Peter i. 10–12.) All these facts show, in the plainest manner, that the prophets "spake as they were moved by the Holy Ghost."

Let us consider, therefore, what blessings we deprive ourselves of by not attending to the "more sure word of prophecy." It is given by God very graciously as a lamp to shine upon our path, in pressing onwards to our heavenly home, through this benighted and dangerous world, "until the day dawn, and the day-star arise in our hearts." The day dawn *precedes* the day-star. The former evidently implies the signs which usher in "the bright and morning star," Christ. With His premillennial advent "the vision and prophecy will be sealed up," or fulfilled, and the salvation which is in Christ Jesus will be realised in all its extent and fulness.

Let it be, then, that God's people who attend to this sure word are looked down upon by the worldly-wise or prejudiced believers for cherishing the personal advent of their blessed Saviour,—for endeavouring to realise more and more their citizenship in heaven,—for wishing to be dead to the things of this world, which soon must pass away,—and for fixing their affection there, where Christ now is, at the right hand of God; whence He will speedily return, and "change their vile body into His own glorious body, according to the working whereby He is able even to subdue all things unto Himself."

Art. IV.—THE TIMES OF RESTIUTION.

Isaiah xi.

Ahaz, instead of following the counsel of Isaiah, to ask a sign of the Lord, and trust in the God of his fathers, when menaced by the confederate kings of Syria and Israel, sought help from the king of Assyria, (2 Kings xvi. 7 9.) On this account the Lord suffered afterwards the king of Assyria to invade the land

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of Judah, and thus to punish ungodly Ahaz by the very power which he had chosen as his support against his enemies. This is frequently met with in various instances in Scripture, as well as in man's present experience. Generally, man's sins prepare the rod for his own punishment.

The march of this proud man with his army is graphically described by the prophet in chap. x. 28–32. The very names of the towns through which he passed are enumerated. He seems to have laid waste all the places round about Jerusalem, so as to make his conquest of it the more sure. He was, however, only permitted to "shake his hand against the mount of the daughter of Zion." In ver. 33, 34, the prophet had to declare, "Behold, the Lord, the Lord of hosts, shall lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one."

Thus, for the comfort and encouragement of pious king Hezekiah, son and successor of Ahaz, and the God-fearing portion of his people, the Lord informed them beforehand of His timely protection and care. This we meet with constantly in the prophetic Scriptures. The prophets no sooner had announced a devastating judgment unto their rebellious people, than they followed with a gracious promise to the God-fearing remnant. We will adduce one or two instances. Thus, Isa. xxxv., which is *preceded* and *succeeded* with fearful judgments, contains most cheering and comforting promises for the pious. Again, Jer. xxx. 10, and the whole of chap. xxxi., contain a blessed description of their ultimate restoration. And Mal. iv. 1, 2, afford another striking instance of God's care for His own. While the coming judgment shall "burn up the proud, and all that do wickedly, so that it shall leave them neither root nor branch," the prophet, speaking in the name of the Lord, says, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

It is God's wonted manner to overcome His enemies by means which to man appear insignificant and powerless. Therefore, while Sennacherib, the king of Assyria, is compared to Lebanon, the Messiah, the Saviour of His people, is compared to a feeble rod sprouting out from the stem of Jesse. The house of David was reduced at the time to which this prophecy refers to its original insignificancy. Hence David is not mentioned here, but simply the stem from which he himself sprung. This feeble rod was however held out to the eye of faith of God's people, at this juncture of great distress, as the deliverer from

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the potent foe, who, in his great pride and overweening confidence, was marching his powerful army against their city, to destroy it and its inhabitants. How Sennacherib's army was destroyed, and Jerusalem delivered, is seen in chap. xxxvii. 36.

But, however solemn this judgment was upon the king of Assyria, his antitype, the beast of Rev. xiii., and his legions, will meet with a more fearful overthrow at the premillennial advent of Christ, to which time the chapter under consideration most clearly refers. Sennacherib himself escaped with his life; but, according to Rev. xix. 20, the beast and his coadjutor, the false prophet, will be cast into the lake of fire *before* their army will be slain, (Rev. xix. 21.)

Christ is more than once called "the Branch" in the Old Testament, but never "rod" except here. In ver. 10 He is called "the root of Jesse;" and in Rev. xxii. 16 He calls Himself "the root and the offspring of David, and the bright and morning star." His being termed a rod, doubtless, is descriptive, not only of the low state of the house of David at His entrance into this world, but likewise of His poor circumstances and humble exterior throughout His whole life upon earth. "He indeed grew up before God as a tender plant, and as a root out of a dry ground: he had no form nor comeliness . . . nor beauty, that the Jews should have desired Him." Oh what wonder and amazement! that Christ, the Creator and Upholder of all things, and "for whom are all things, and by whom all things consist," should have stooped so low, and emptied Himself of His glory and dignity in the manner He did, in order to save us; this is incomprehensible to our finite minds, and *this will be* a subject of wonder, and *constitute* a motive of praise and worship and of adoring thankfulness, throughout the endless ages of eternity. In the other world only "the height and depth, the length and breadth of God's love in Christ" will be apprehended.

Having traced the connexion of this chapter with the foregoing, we will endeavour to unfold the glorious truths contained in it.

Ver. 2 carries us on at once to our blessed Saviour's entrance upon His public life, on being baptized by John the Baptist. Then it was, especially, that He was filled with the Holy Ghost. On that occasion John saw "the Holy Ghost descending like a dove, and lighting upon Him;" and the Father's voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased." To this event, evidently, the prophecy refers in the passage before us. In this public and solemn manner Christ was installed and qualified for His great and arduous

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office as Saviour of the world. The Spirit of God was imparted unto Him in His sevenfold perfections or operations; for, taking the Spirit as one, we get seven. In Rev. i. 4 the Holy Spirit is thus described. Again, Rev. iv. 5, we read, "And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." And in chap. v. 6 these seven Spirits are said to be in Christ; thus, "And in the midst of the elders stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

This may show us how the future events were brought before the mind of the prophets often with a distinctness, as in this case, altogether wonderful.

It was by the Spirit that Christ was led into the wilderness to be tempted of the devil; and it was by His anointing that He overcame that great enemy. In chap. lxi. 1, Isaiah, or rather the Lord himself, speaks of this anointing, saying, "The Spirit of the Lord God is upon me," &c. Christ received the Holy Ghost without measure, (John iii. 34.) The prophets had the Spirit of God, but not without measure, nor in such fulness, nor yet so abiding. The apostles had the Spirit of God in great measure, but not without measure. Believers have the Spirit of God, but according to the measure of grace. Nevertheless, in our measure, we possess the same perfections of the Spirit as our Saviour Jesus Christ. He acts in believers as "the spirit of wisdom and understanding," as "the spirit of counsel and might," and as "the spirit of knowledge and of the fear of the Lord." Christ procured the Spirit for us, and He imparts Him for these ends to all who believe.

It was through the same "eternal Spirit that Christ offered Himself without spot to God," (Heb. ix. 14.) It is, in fact, the Spirit of God that constituted Christ, the God-man, the Saviour of the world. He attended Him during His sojourn upon earth, and glorified Him from the very beginning by the testimony He *has borne,* and *is bearing,* to His blessed gospel. The gospel would have no effect upon man, either by its being preached or read, without the blessed influence of the Holy Ghost. He must first give *the hearing ear* and *the understanding heart,* and then *apply it* with power to the mind and conscience. And this blessed gift and "abiding Comforter" we owe, as every other blessing, to Christ, our blessed Lord and Saviour.

Ver. 3 acquaints us with a perfection of our Lord, flowing from the foregoing, which constituted Him pre-eminently the *righteous Judge* of all mankind. His "quick understanding,"

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(marg., scent,) or fine perception, and penetrating look into the heart of man, qualifies Him especially for the office of a righteous Judge. The scent of the fear of the Lord denotes here the finest spiritual sense of what is right, which is independent of the outward senses—as hearing and seeing—to arrive at the truth of a matter. This Christ possessed, as we know: "He needed not that any should testify of man; for He knew what was in man." An earthly judge may be deceived by outward appearances, as by well-arranged and powerful arguments and reasons. Not so Christ.

"The fear of God, being the beginning of all wisdom," is placed here as the source of all virtue. Human virtues may be in appearance only, and rest on a false foundation; but Christ cannot be deceived by appearances. He looks to the heart, which is influenced by the fear of God, the true source of every virtue and religious action. Christ, on whom rests "the Spirit of the fear of the Lord," will not fail to implant and cherish it in the hearts of His own. The fear of the Lord is not only "the beginning of wisdom," but also the best preservative from sin.

Ver. 4 and 5 teach us upon *what parties*, and upon *what individual*, Christ will execute judgment.

First, "He will judge [do justice to] the poor, and reprove with equity [ein gerades Urtheil fällen—*Luther*] for [on behalf of] the meek of the earth."

Wherever the reign of Christ is spoken of in Scripture, there we meet always with expressions declaring that "righteousness, peace, and joy in the Holy Ghost" shall flourish in His kingdom, (see Ps. lxxii. 2–4, 4–7; Ps. xlv. 4, 7, xcvi. 13, &c.) Yes, "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

Secondly, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked one," (רָשָׁע, the opposite to צַדִּיק, hence like ἄνομος, 2 Thess. ii. 8.) It evidently means the antichristian confederacy at the close of this dispensation, with the beast at their head as their leader, of whom the Assyrian, with his host of warriors, formed a type, (comp. 2 Thess. ii. 8; Rev. i. 16, ii. 16, xix. 15.)

Christ will be a pattern of a righteous Ruler over the nations in the millennium. "In him all the families of the earth will be blessed," (Gen. xii. 3,) which is implied in ver. 5.

The titles given to Christ in chap. ix. 6, and the fulness of the Spirit of God imparted to Him in all the plenitude of His perfections, assure us of all this.

Ver. 6–8. When once the long-wished-for time shall have

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arrived, foretold by Isaiah in chap. ii. 4, and Hosea ii. 18, &c., that the nations shall no longer wage war with each other, but a lasting peace shall exist throughout the earth, then, according to this and similar passages, the brute creation likewise shall cease to be ferocious. The concord existing in Paradise between man and beasts will return. All will be restored to its primeval state of harmony by Christ, the second Adam, that was lost by the transgression of the first; also the animal creation. "The spirit of counsel and might," resting upon Christ, and who, according to Joel ii. 28, "will ultimately be poured out upon all flesh," will accomplish all this. He will dispose the most ferocious animals to submit themselves to man as their lord, (who will no longer abuse them,) as before the fall. The prophet presents to us here a perfect picture of millennial blessedness. No injurious reptile or wild beast shall be found any longer; but they shall all be tame, ministering to man's comfort and happiness; so that even a little child will be able to play with them, as they now have their pleasure with domestic animals.

And if any one ask the reason or ground of this blessed change in all God's beautiful creation, we answer, Because the devil with his legions will then be shut up in the bottomless pit—the beast with his hosts will be destroyed; and instead of satanic rule and influence being predominant as they are now, Christ's rule with that of His saints will take their place; hence a benign and heavenly influence will be established throughout the whole world. These being undoubted facts, should it then not be of the greatest desideratum to every child of God to strain every nerve to help towards the realisation of these things? To this our blessed Saviour exhorts us in His prayer of prayers, in which He directs us first of all to pray, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." The kingdom of nature will at last answer the kingdom of grace; the *outward* and *lower* creation will finally become a complete representation of that which is *internal* and *higher.*

We shall pass by unnoticed the manner in which spiritualisers interpret, or rather *apply* such passages. We believe in the *literal* fulfilment of this and similar Scriptures. The wild beasts, while retaining their *outward* appearance, will receive a *changed nature,* and become harmless and tame as the lamb, the kid, and the calf, &c. The Lord solemnly declares in ver. 9, "They shall not hurt nor destroy in all my holy mountain." And He then gives us the reason, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

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Therefore the universal knowledge of the Lord will effect this,—even by "knowing Thee, the only true God, and Jesus Christ whom Thou hast sent." And this knowledge is promoted by the dissemination of the Word of God, and by the preaching of the gospel, accompanied by the sanctifying influence of the Holy Spirit. And whoever is engaged in the promotion of the knowledge of Christ in any way, and in making known His great salvation, advances His kingdom, and will eternally enjoy the benefit of his endeavours. Amen.

Ver. 10 refers significally back to ver. 1. It shows us *how,* and *by what means,* the earth shall be full of the knowledge of the Lord. These means are then indicated in ver. 11-16. Hitherto the nations of the earth rarely came *on their own accord* to seek for salvation through Jesus Christ, as the true root of Jesse. The utmost which they have so far done is, that *they suffered the message of the gospel* to be made known to them. But, whatever may be the state of things *now,* it shall come to that which the prophet declares in this passage. The nations *will seek* to the standard of the cross. In chap. lx. 8 Isaiah saw them flying "as a cloud, and as doves to their windows." (Comp. Zech. viii. 23.) All nations will at last seek for refuge in Christ, and will rejoice in His salvation. Because He "will not only raise the tribes of Jacob, and restore the preserved of Israel;" but will also be "a light to the Gentiles, and the salvation of God to the ends of the earth," (Isa. xlix. 6.) "His rest," adds the prophet, "shall be glorious," (marg., glory.)

Whatever has so far been witnessed, in the way of conversions, among the heathen nations, can hardly be considered as a beginning of what is implied in the verse under consideration. As Peter says, at present "the Lord is taking out a people for His name." When the Jews will be nationally converted, and restored to the favour of God, then the national conversions of heathen nations will commence. Then "a nation will be born in a day." The great hindrance, the devil, with his hosts of wicked angels and men, will then have been removed; and the gospel message will fly from pole to pole without let or hindrance.

Ver. 11, &c. In these verses we have a striking prophecy of the national restoration of the Israel of God. "*A second time* shall the Lord set his hand to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

A second time, says the prophet significantly, shall the Lord set His hand—*i.e.*, just as strikingly as when He brought out His

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people from the land of Egypt. Now this was not the case when He restored them to their land from Babylon. There were no miracles and wonders performed then, as there were wrought in Egypt, and as there shall be wrought at the Jews' final restoration here spoken of. The two witnesses, however, (Rev. xi. 3, &c.,) who will prophecy about the same time of Israel's restoration, will perform similar wonders, as Moses in Egypt, and Elijah in Ahab's time. And ver. 15 not only speaks of the dividing of the Red Sea, but of its being dried up altogether, in order to make way for God's people found in Africa to return to their own land; the same shall take place with the river Euphrates. Besides, the Jews were not scattered into all those countries, at the captivity of Babylon, which are here named. To the islands of the sea, or Europe, they were not carried till after the destruction of Jerusalem by the Romans. This restoration, therefore, predicted in this passage, will far surpass that from Babylon. The ten tribes did not return then, with the exception perhaps of a few stragglers; and not even all of Judah came back from Babylon—many were too fond of their possessions there, consequently remained. On this occasion all shall return, not *one* shall be left behind, (see Ezek. xxxix. 28, 29.)

Upon this blessed scene the prophets delight to dwell. Here their minds found comfort and satisfaction amidst the turmoil and confusion of their own times.

Ver. 12. "And he shall set up an ensign for the nations," &c. This ensign is evidently to have a different object from that in ver. 10. On comparing it with Isa. xiv. 1-3, xlix. 22, 23, lx. 9, lvi. 20, we find that the Lord will set up an ensign for the nations, in order to "assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." The very nations who afflicted them, and among whom they dwell, shall be instrumental in bringing back both Israel (the ten tibes) and Judah to the land of their fathers.

As it regards *the time* when this restoration shall take place we have no absolute certainty. "The fulness of the Gentiles" must first be brought in, (Rom. xi. 25.)

But judging from the almost universal preaching of the gospel, either by missionaries or by the circulation of printed copies of the gospel, which find their way into countries inaccessible to missionaries, we must conclude that the time cannot be far off. We ought to recollect, our Saviour does not say that the gospel shall be preached for a witness to *every town, much less village,* but to *every nation,* "and then shall the end come;" —the end of this dispensation, which is synchronical with the national restoration of the Jews.

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Ver. 13. This passage, as likewise Ezek. xxxvii. 16, 17, 21, 22, 25-28, contains an unanswerable proof that this prophecy is yet future. For there is no time named in the history of the ten tribes which tells us of their being at one with Judah. Yet this verse, as well as the above predictions, declare that "the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

We know that the kingdom of Israel ceased to exist upwards of 130 years before Judah was carried captive to Babylon, and since that time nothing certain is known of the ten tribes. And we know likewise that, during the 250 years' duration of the kingdom of Israel, there was constant animosity and war between Judah and Israel. Therefore, without a doubt, the brotherly union and harmony between them, predicted in the above passages, must be future. The premillennial advent of Christ will usher it in. The Lord will then "assemble the outcasts of Israel, and gather together the dispersed of Judah," and unite them for ever in one brotherhood and kingdom.

Ver. 14. This passage is somewhat obscure. The late Rev. Dr Richter, who was a good Hebrew scholar, renders it thus:—"They will fly on the shores of the Philistines, (upon the sea,) as upon the wings towards the west, (in their activity to preach the gospel, comp. Isa. lx. 5, &c.,) and bring those from the east as a prey to Christ. And upon Edom and Moab they will lay their hand (savingly;) and the children of Ammon shall obey them." This appears to denote both *spiritual* and *substantial* possession of those countries which were originally promised to Israel, (comp. Gen. xv. 18, &c.) The Jews, after their restoration, will do exploits, and become zealous missionaries to the heathen, (see Isa. lxvi. 19; Amos ix. 11, 12.)

The Mohammedans will form a particular object of their mission, who have hitherto been so inaccessible; and the roving Arabs of the desert, of whom little is known, (Ps. lxxii. 9.) The proud followers, therefore, of the false prophet will be last.

Ver. 15, 16. These verses contain a description of how the Lord will remove the obstacles in the way of His people, to facilitate their return to the land of their inheritance.

"The tongue of the Egyptian Sea" is doubtless the western arm of the Red Sea, terminating at Suez. And "the river" means the Euphrates, which is to be smitten into seven streams, so that His dispersed ones will be able, without hindrance, to march from the east, as well as from the south-west, to their own land. "From the isles of the sea" they will be brought in ships, (Isa. lx. 9.) According to Isa. xix. 5, 6, 23, the river Nile

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seems likewise to be dried up, or diverted from its present course.

All these physical changes will be effected by the great earthquake preceding our blessed Saviour's second advent. There will be convulsions in nature, as well as among nations, in those days, (see Rev. vi. 12, &c., xvi. 17–21.) In the enlarged sense, this prophecy declares that every obstacle in the way to hinder God's people from returning to their land shall be removed, (comp. Deut. xxx.; Jer. xxxi. 8, 9, &c.) "There shall be an highway for the outcasts of Israel, and for the remnant of his people, which shall be left, from Assyria, and for the dispersed of Judah, like as it was to Israel in the day that he came up out of the land of Egypt."

Art. V.—A HYMN OF PRAISE TO CHRIST.

Isaiah xii.

This sublime hymn of praise forms the close of a distinct section of this book. It is a psalm of thanksgiving to Jehovah for His great mercy and goodness in delivering His people Israel, and for restoring them to the land of their fathers.

They will sing this hymn of praise on their being restored to their own country, and converted to their covenant God and Father in Christ. "When the Lord shall have turned the captivity of Zion, they will be like them that dream. Then will their mouth be filled with laughter, and their tongue with singing." And "then shall they say among the heathen, The Lord hath done great things for them."

Great as the deliverance was on behalf of His ancient people at the Red Sea, the one here spoken of, with its accompanying blessings, will be incomparably greater, both in *extent and character.*

Then the promise made to Abraham, that "through his seed all the nations of the earth shall be blessed," will be fulfilled in its full extent; for then "the knowledge of the Lord shall cover the earth, as the waters cover the sea." And, in point of character, this yet future deliverance will embrace not only *the body*, but, what is of infinitely greater value, that of *the soul.* They will be for ever free from all oppression, and reinstated into the uninterrupted favour of their God and loving Father in Christ.

Will they then not say, "O Lord, I will praise thee: though

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thou wast angry with me, thine anger is turned away, and thou comfortedst me?" Their prolonged sufferings will make them to value and to enjoy the more the rest and happiness which the Lord will vouchsafe to them. In the full confidence of their heart they will exclaim, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation."

But not the Jews only will thus exult in God their Saviour when the prophecy of chap. xi. shall be fulfilled,—every believer in Christ will join them, because all will participate in their blessing. All will then unite in one harmonious song of praise "to God who sitteth upon the throne, and unto the Lamb for ever."

We may ask here, Does not the pardoned sinner *now* experience somewhat of this enjoyment? Is not his "joy unspeakable, and full of glory," when the love of God in Christ is shed abroad in his heart? And does he not join in the triumphant song, "Praise the Lord, call upon his name, declare his doings among the people. . . . Sing unto the Lord; for he hath done excellent things?"

This hymn of praise may be divided into *two parts*. In the first three verses the restored Israel of God praises the Lord Jehovah for *personal* salvation; and in the three last they call upon *others* to praise the Lord.

First, The restored Jews will praise the Lord for *personal deliverance*.

There is an emphasis laid on the words, "*In that day*" (chap. xi. 11–16) "thou shalt say, O Lord, I will praise thee: though thou wast angry with me." Here is evidently a retrospect of the past. This is quite natural, that the Israelites should first of all look back to the past, and take a review of their past history, and consider both their sins and their chastisement which they brought on themselves by their transgressions and departure from their covenant God. It will be in consequence of their state of grace being thus contrasted with their long-protracted, grievous affliction, that will call forth those heartfelt strains of praise recorded or predicted in this chapter. They will be overwhelmed with the marvellous change in their situation and circumstances, so that they will hardly be able to believe the reality of it. "They did sow in tears, and they will reap now in joy." "They went forth, indeed, weeping," when led into captivity for their sin; but now "they return with rejoicing, bringing their sheaves with them." The love and mercy of their covenant God, from whom they had been so long estranged, will melt their hearts, and humble them

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into the very dust; and their overwhelming feelings will seek for vent in praise and worship and adoring gratitude.

This is the usual way in which the Lord leads His children. He deprives them of His sensible presence and favour, that on their restoration they might prize them the more, and serve and thank Him with a more humble and loving heart. He teacheth them by reverses. He who has not tasted the bitter, will not value the sweet. It is evidently, among other reasons, for this very thing, that "through much tribulation we must enter into the kingdom of God."

"Thine anger is turned away, and Thou comfortedst me." This sentence can only be appreciated by a person who has been made acquainted with his lost state before God, and in consequence has felt God's anger against sin. Such a person has experienced the enlightening grace of God, the Holy Spirit, and, with the publican, cries out, "Lord, have mercy upon me a sinner!" This is a blessed state to have arrived at. Upon such a soul the Lord *can* and *will* bestow His richest blessings. The more we are humbled by a consciousness of our *past* transgressions, the greater will be the measure vouchsafed to us of God's grace and mercy and love. St Peter exhorts us to this effect, saying, "Humble yourselves under the mighty hand of God, that he may exalt you in due time," (1 Peter v. 6.)

When "Ephraim waxed fat and kicked," then the Lord cast him off, and sent him into captivity; but when he will repent and turn to God, He will have mercy upon him, and restore him to His favour and forfeited inheritance.

There are "*wells of salvation*" here spoken of, and these wells are open *now* to all who flee for refuge to Jesus Christ. These wells imply that there is an abundant store of mercy and grace in Christ. Therefore the prophet is commanded (chap. lv. 1) to call upon all, both Jews and Gentiles, "Ho, every one that thirsteth, come ye to the waters." Our blessed Saviour is often represented in Scripture under the image of a well of water or a fountain of life. The prophet, (Zech. xiii. 1,) speaking with special reference to the prophecy under consideration, says, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." This passage our Saviour applied to Himself, (John vii. 37:) "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."

At the feast of tabernacles (as well as at some of their other high festivals) the Jews had a custom, on the last day of that feast, to go in procession to draw water from the pool of Siloam,

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and then mix it with wine, and pour it, amidst music and praise, upon the altar on the sacrifice. This ceremony is thought to have given occasion to our Saviour for uttering the above words. There is little doubt that this custom originated in the passage before us, as there is no direction given for it in the law of Moses. Our Lord's design was to direct His hearers to Himself as their expected Messiah. He wished to say, "I am the person whom ye expect; if you will believe in me, I will grant you that salvation foreshadowed by the prophecy upon which this ceremony is grounded."

When once the blessed time will arrive for God's banished ones to recognise in Jesus of Nazareth their long-expected Messiah, and as a nation shall welcome Him, then a new state of things will arrive. This is implied in what St Paul says, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Connected with this event are so many other things upon which the peace and happiness of this now distracted and ungodly world depend. The Jews will then not be satisfied to have "the Lord Jehovah as their strength and song, and their salvation;" but they will feel it a great privilege to lead all others to the same source of bliss and happiness. This is gathered from the *second portion* of this hymn of praise and thanksgiving.

"In that day," saith the prophet, "ye shall say, Praise the Lord, call upon his name, [marg., proclaim his name,] declare his doings among the people, [nations,] make mention that his name is exalted," &c.

Newly-converted persons first praise God for their *personal* salvation, as the Jews are here represented as doing in this prophetic song, then they make efforts in behalf of *others*. As their experience of God's love and mercy in Christ is more deeply felt, so their endeavours are increasingly put forth, to make others partakers of their *own* peace and happiness, which they enjoy in Christ their Saviour. And thus the praise and thanksgiving to God for His great salvation are increased, and His holy name hallowed by His children.

Believers in Christ, having a light kindled in their own souls, "do not put it under a bushel, but set it on a candlestick," that others may see and follow their light. They burn with zeal for the advancement of God's glory, and are anxious to have His knowledge extended to all mankind. Being deeply sensible of the misery and danger from which the Lord saved them, they feel a tender compassion towards all who are yet slaves to sin; and they would suffer none to perish, if they could

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help it. The true believer can hardly endure the thought that, in the face of so much love and mercy, any should perish. "He wants all to be saved, and to come unto the knowledge of the truth."

These are some of the feelings which will animate the Jews, after their national restoration and conversion to God their Saviour. They will not be *satisfied* with having found the Messiah themselves, (to which the *first Christians from among the Jews were too much given,* both from ignorance and prejudice,) but they will call upon the nations to *know* and to *partake* of the salvation of God.

The state of the primitive Church, when "the multitude of them that believed were of one heart and one soul, and when none said that ought of the things which he possessed was his own, but they had all things in common," gives us but a faint idea of what the millennial Church will be; when the Jews will be again at the head of the nations, and reinstated into all the blessings of their covenant God and Father in Christ, so glowingly described by Isa. lx. &c. As they are now proverbial for their hatred to Christ, their covetousness, and their unbelief, so will they then become most eminent in their love and devotedness to the blessed Saviour. They will then abound in their liberality and zeal in the promotion of the honour and glory of God their Saviour, and the salvation of the human race.

As the primitive Christians made religion the great, the absorbing subject of their life, so will the Jews then do. There will be a holy emulation in "presenting their bodies a living sacrifice, holy and acceptable unto God."

And what in the present dispensation cannot be effected—the conversion of the world—will then be practicable, because the devil and all his adherents will have been removed. *Now* he is always "sowing tares among the wheat," and is marring the growth of Christ's kingdom. All the glorious promises will then be fulfilled to the utmost extent, of which the prophetic Scriptures abound, and religion will flourish as it has never done before.

The Jews have been the first propagators of the gospel, and they will be the last; and it is remarkable that their very dispersion among all nations seems to have been designed for a wise purpose, because they will then know all the languages required to preach the gospel to the nations who will then be in existence.

In the providence of God the Jews are reserved for glorious purposes. Having bitterly repented of their sins, (Zech. xii. 9-14,) and welcomed their Messiah in His own words, "Blessed

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is he that cometh in the name of the Lord," they will call upon all nations, and say, "Praise the Lord, call upon his holy name!" They will "declare His doings among the people;" yea, they will call upon each other and say, "Oh, let us praise the Lord; for though he was angry, his anger is turned away, and he has comforted us." Praise will then ascend to the Lord from all nations throughout the round world. Amen and Amen.

If, then, the restoration of the Jews be of such vast importance, not only for themselves, but to the Church at large, let us use every means in our power, and make every effort to expedite the restoration of God's ancient people. The Lord loves to be reminded by His children of His promises, and there are many precious promises which assure us of the peace and happiness and glory of the latter days.

Art. VI.—ALL THINGS NOT YET UNDER CHRIST.

"**Now we see not yet all things put under Him."—Heb. ii. 8.**

Into four great parts, or sections, does the apostle here divide the history of Him who is the brightness of Jehovah's glory, and the express image of His person. Of these sections the headings are these :—The things which we have seen, or Jesus made a little lower than the angels; the things which we do not see, (*i.e.*, which do not yet exist,) or all things not yet put under Him; the things that we do see, (*i.e.*, which now exist,) or Jesus crowned with glory and honour; the things that we shall see, or all things put in subjection under Him, and the kingdoms of earth made His *de facto*, as they have been His *de jure* from the beginning. Each of these four points the apostle brings to bear upon his argument, in his great demonstration of the super-Adamic, super-angelic, super-Mosaic glory of the Christ, the last Adam, the Head, the King, the Priest of "the world to come."

The first two of these four parts are marked by a common aspect of darkness; the second two by a common aspect of brightness. The first of all is the period of Messiah's self-abnegation here, in the days of His flesh, when, though rich, for our sakes He became poor, was made perfect through suffering, and bore our curse upon the tree. The second is the present period of His non-manifestation and non-assumption of actual and visible rule in our world, to which as the risen Christ and the enthroned King He was entitled, but for which He was content

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to wait for the fulness of the times, and the gradual evolution of the Father's eternal purpose. The third is the period of His investiture with the royalty of heaven, His session on the Father's throne; angels, and authorities, and powers being made subject unto Him. The fourth is the period of His manifestation or glory here, when His enemies shall be made His footstool, and all things put under Him; when, as the "second man," he shall undo what the "first man" did; and as Son of God, yet also Son of Mary, Son of David, Son of Abraham, Son of Adam, Seed of the woman, true Heir of all things, He shall gather up into Himself the unfinished types, and predictions, and foreshadows, in which the Church of past ages dimly saw Him, and in the name of that humanity which He represents, dispossess the usurper, and claim creation for His own.

The *first* of these four epochs has long since run its course, and the *last* has not yet begun; but the *second* and the *third* are now in progress. The things which we do not see, and the things which we do see, are now unfolding themselves, parallel and contemporaneous with each other; the one in heaven, the other upon earth; the one all obedience, and splendour, and holiness, the other all rebellion, and shadow, and sin;—like a sky of sunshine bending over a wild and lawless ocean; or like two streams, one clear, the other turbid, flowing separate, yet parallel, and terminating in a clear, calm lake, in which the one loses all its foulness, and into which the other pours all its translucent crystal.

It is at this interval that we stand; realising both the evil and the good,—the evil all around us, and the good above us,—and longing for the time when the light shall descend and swallow up the darkness, when the terrestrial shall take on the image of the celestial, when neither the moral nor the physical world shall be "without form and void," when obedience shall take the place of rebellion, and instead of the multitude of jarring wills the one will shall be done on earth as it is done in heaven.

Seeing Jesus now crowned with glory and honour, yet not seeing all things put under Him, but the world lying in wickedness,—the lawless one giving law to the nations, and Satan inspiring the false religions of earth,—we should feel like disappointed men, and be tempted to ask, "Where is the promise of His coming?" did we not remember that the Church's posture in the Bridegroom's absence is that of patient waiting; and that it is God himself who has taught us this song of hope—"Let the heavens rejoice, and let the earth be glad; let the field be joyful, and all that is therein; let the floods

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clap their hands; let the hills be joyful together before the Lord; for he cometh, for he cometh to judge the earth."

This interval, or break, the apostle designates by the word, "now;"—"*Now* we see not yet all things put under him, but we see Jesus crowned with glory and honour." In reference to this interval he elsewhere uses the same word, in various aspects,—"Christ is not entered into the holy places made with hands, but into heaven itself, *now* to appear in the presence of God for us," (Heb. ix. 24.) "Behold *now* is the accepted time, behold *now* is the day of salvation," (2 Cor. vi. 2.) "The whole creation groaneth and travaileth in pain together until *now*," (Rom. viii. 22.) "The spirit that *now* worketh in the children of disobedience," (Eph. ii. 2.) "Even *now* there are many antichrists," (1 John ii. 18.) Of the *length* of this "now," little is said; but of its bearings on us, and of its momentous character as the womb of infinite events and eternal issues, much has been written by the Spirit of God. Again and again, for warning, persuasion, instruction, consolation, has He held up to us this interval, so unique in its character, and so marvellous in its results; and made that word, "now," to ring in our ears.

An interval so long and gloomy,—filled up, during so many centuries, with revolt, and defiance, and blasphemy,—is not what we should have expected. Seeing that all power, on earth as well as in heaven, was given Him as the risen Christ; seeing that He fought the fight, and won the victory upon the Cross; we wonder that He should not at once reap the harvest; but that He should still be the rejected of men, His Church a minority, His cause upon the losing side,—that He should still be defied by that world which He overcame, that Satan whom He led captive, that death over which He triumphed, that curse, for the enduring of which He took flesh, and bore our sins.

Under this sore perplexity and disappointment, we take refuge where *He* did, when men turned away from His words —"Even so, Father, for so it seemed good in thy sight." The purpose of God, as we read it in the light of ages, assumes the nec.ssity for the development of evil, and error, and unbelief, and rebellion; so as to bring out, not merely what the fall did, the frailty of creaturehood, but the depths of Satan and the depths of sin,—the abysses of evil that are to be found in every corner of a human heart. In the sight of God, this development of creature fallibility and ev.l is a thing of vast moment, and has a far larger space assigned to it in the history of men and devils than our philosophy would deem safe or our theology account for. The revelation of evil upon earth before Messiah

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came was fearful; but it was explicable on the fact that the Destroyer of evil had not yet descended. But its far wider range and more malignant type since He came,—nay, since He finished His sin-bearing work,—nay, since He sat down upon the Father's throne, is more perplexing and no less appalling. Terrible are these words of His—"I came not to send peace upon earth, but a sword."

O Sin, Sin, what an infinite evil art thou! How exceeding sinful, and how prolific in thy sinfulness; how tenacious of life; how expansive in thy potency; how remorseless in thy cruelty; how all-pervading in thy dominion over creaturehood; one seed of thine, dropt in Paradise, covering earth for six thousand years with its hellish harvest! O heart of man, what a pit—what a sea of wickedness, and lawlessness, and atheism, art thou! O Satan, Satan, god of this world, and ruler of its darkness, how vast thy resources of strength, and skill, and cunning; defeated, yet gathering power from defeat; wounded with a deadly wound eighteen hundred years ago, yet still surviving, and mustering thy hosts for battle; still multiplying thy subtle wiles, and seducing sophistries, and strong delusions, and dazzling falsehoods, to deceive if possible the very elect; still forging thy fiery darts and wounding men to death, or leading them captive at will; still warring against truth, hiding the gospel, raging against the Lamb, assailing His Cross, His throne, and His saints; still vitalising the old and sapless idolatries of earth, inventing new infidelities, sending forth new blasphemies, making, not heathendom, nor Moslemdom, but Christendom, thy chief seat and chosen citadel; and exercising a power everywhere that both alarms and perplexes us, as if the Christ of God had not been really crowned, or as if the reins of the universe had snapped asunder in His hands.

This, then, is the fact to which we ask your attention—"Now we see not yet all things put under Him."

The word translated "put under," does not merely intimate abstract right, but actual surrender and obedience. That Christ is Prince of the kings of the earth, and Head over all things, as well as Head of His body the Church, is part of every Christian creed; but to how few—individuals, churches, nations—is it aught beyond a mere abstraction! The recognition of the dogma is accompanied with no acknowledgment of the laws in which it declares itself, and with no subjection—personal, political, or ecclesiastical—to Him for whom the Father claims absolute obedience,—"Kiss ye the Son."

The abstract right, or prerogative, is that which the apostle demonstrates from the eighth Psalm, "Unto the angels hath he

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not put in subjection the world to come, whereof we speak; but one in a certain place testified, saying, What is *man*, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the work of thy hands." Thus this psalm, which carries us back to the first chapter of Genesis, and embodies God's original grant of authority over creation to the *first* Adam, is accepted by the apostle as a proof of God's purpose to confer on Christ, as the *second* Adam, the lapsed sovereignty and forfeited sceptre of the *first;* to perpetuate in the line and dynasty of that race which Adam represented, the lordship of His handiwork; not to alienate the inheritance because of the transgression of the first proprietor, but to continue it in the same stock and family; to place, not upon an angelic, but a human brow, creation's diadem; to confide, not to angelic, but to human hands, the sceptre of the universe.

This grant of dominion to the last Adam, the apostle shows to be wide as God's creation. For thus he interprets and expands the psalmist's words—"In that He put all in subjection under Him, He left nothing that is not put under Him." So that as in *person* the last Adam is more glorious than the first, so is His throne more exalted, and His empire as much larger in compass as is His worthiness of honour and fitness to reign. In Him, as very God and very man, the crowns of heaven and earth are united; and the Lamb that was slain is He who alone is worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, from every creature in heaven, and earth, and sea.

What then? Has God's purpose failed or changed? Has the rebellion of this present evil world proved stronger than was reckoned on? For the right of dominion and the actual subjection have not been co-extensive. Christ is King of kings, yet Satan is still god of this world, and prince of the power of the air. It is to this point of divergency between the earthly and the heavenly—of conflict between the rightful and the actual—that the apostle brings us when he says, "But now we see not yet all things put under Him;" just as our Lord himself did in the parable of the nobleman who went into the far country, to receive for himself a kingdom, and to return; but who, in the interval of absence, was but poorly served by some of his servants, and hated by his citizens. The divine meaning of this strange divergency between the upper and lower regions of Messiah's domain, is too large and too profound a subject for present discussion. The reasons for this

delay in assimilating the terrestrial to the celestial; in transmuting the universal *right* into the universal *fact;* in following up the conferred *sovereignty* with the accomplished *submission,* would lead us into the mystery of sin's first entrance and present sufferance, as well as into the question why a sinner at his conversion is not at once made perfect, and not at once translated into the heavenly glory. Our object is simply to call attention to the state of *non-submission to Christ* in which we find our world, and which is declared to be specially the characteristic of the interval, or "now," spoken of by Paul. Man and his world have not yet bent the knee to Him; and the Father has not yet interposed to bring about the submission. "Thy people shall be willing in the day of Thy power," is still a futurity both for Israel and for the world.

Let us come now to the *fact* referred to in our text—"Now we see not yet all things put under Him."

I. *Christ is a Saviour;* yet all have not been saved. His *power* to deliver is as boundless as His right is unchallengeable; yet millions have perished since He ascended the throne. All have not come; and the Father has not drawn them. Few are saved; and many are called, but few are chosen. Messiah is still the rejected of men. This is *personal non-submission;* in other words, *unbelief;* individual refusal of the great salvation; the soul's deliberate rejection of God's free gift of everlasting life; the sinner's determination not to submit himself to the righteousness of God.

Hear yon reckless scoffer as he says, I want none of your Christs or your pardons, your Gospels or your Bibles. I care not for your heaven, and do not fear your hell, or your devil, or your judgment-day. Hear yon proud Unitarian as he tells you, I believe not in your Trinity, or your Incarnation; and I had rather risk all your hells than be so mean as to take a salvation which I had not deserved, or could not pay for: fair play and no favour is all I ask. See yon poor Romanist, doting upon his penances, and throwing them into the scale with the sufferings of the Son of God. Listen to yon Protestant, unpricked in conscience and whole in heart, but religious after a sort, as he congratulates himself on his good life and sound creed as his passport to the kingdom. Mark yon awakened sinner, who has just made the discovery of the hell within him, crying for mercy, and asking what must I *do* to be saved, and to whom we speak in vain of the completed propitiation of the Cross. Are not all these specimens of non-submission to the Son of God—rebellion against His power as Saviour of the lost? Are they not some of the many ways in which man's dissatis-

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faction with the Cross, and his disbelief of the Divine testimony to the work of the Sinbearer, give vent to themselves; in which is daily coming to pass the saying that is written, "Now we see not yet all things put under Him?"

O man, child of rebellion and wrath! hast thou submitted thyself to the Son of God? Hast thou received the Father's testimony to Him by whom the lost are saved; and in receiving that testimony, ended for ever thy rebellion against Him? Is the work done upon the cross, by which God justifies the sinner, thy one resting-place; and does the great salvation satisfy thee, so as to give thee God's sure peace, and introduce thee into the liberty of happy sonship? Or art thou still an alien, a stranger, a rebel? If so, poor soul, what will thy non-submission avail thee in the day when the Father shall take righteous vengeance upon the despisers of His Son? How shalt thou escape, if thou neglectest the great salvation?

II. *Christ is Teacher;* yet the world remains untaught. He has compassion on the ignorant, but the ignorant do not avail themselves of His pity. He says, "Learn of me;" but men refuse His instruction, and slight His wisdom. He is God's Prophet; the One infallible Master in whose school there is no speculation, or conjecture, or mysticism, but only truth. He teaches as One that has authority, and claims the submission of the human intellect. Hear me, says a human teacher; and every one who has something of moment to say, may claim *a hearing.* One Teacher alone is entitled to say, Hear me, and at your peril disbelieve my doctrine. Human reason asserts itself the judge of Divine revelation; and declines to receive its philosophy or its theology from any infallibility beyond itself—from any oracle beyond its own intuitions. Science proffers but scanty allegiance to this heavenly Teacher; poetry does not sing His praises; history is not enwoven with His name; philosophy craves no help from Him; metaphysics is often the perversion of His truth; and fiction excludes Him from its pages of sensation, and passion, and vanity. The press is not upon His side; in the great world of journalism He is hardly named; in the chairs of learning He has no seat; and often in the pulpit His truth is muffled, if not disowned. Scholars blush to name Him; critics criticise His words with less reverence than those of Homer or Cicero; statesmen go not to Him for counsel; the wisdom of this world refuses to owe anything to Him, and its literature would count itself disfigured by an allusion to the Cross. As a new classification of human ideas, or a new expo-

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sition of social ethics, somewhat more elevated than those of Persia or Greece or Rome, His Gospel may be listened to, but not as the good news from heaven, in the belief of which is life, in the non-belief of which is death.

It is not merely yon German pantheist, turning the New Testament story into a myth; nor yon French infidel, dissolving the biography of the Son of God into a romance; nor yon African dignitary giving the broad lie to Moses and the prophets; nor yon philosophic lecturer boasting of a Christian liberality that can afford to be generous to Jupiter; nor yon bevy of poets and artists sighing over the gods of Greece, or re-touching the worn-out statues of Apollo, or re-beautifying the obsolete idolatries in their chaunts to Endymion and Astarte, or gilding (to speak colloquially, *whitewashing*) the obscenities of heathendom by their fair idealisms. But it is that the tone of literature, and science, and art, is not Christian. The current of the age—in the Church an *under*-current, in the world an *upper*-current—is running against the Bible, and especially against the Cross of Christ The leaders of opinion refuse to be led by the one Prophet sent from God, and would rather go back to the cave of the sybil, or the grove of Dodona, than consult the Urim and the Thummim on the breast-plate of God's Prophet-priest, in whom are hid all the treasures of wisdom and knowledge. This intellectual rebellion against Christ as the Divine Prophet—this philosophical non-submission to Him, indicates too plainly that all things are not yet put under Him.

Going apart, then, from all these insincerities and perversities —separating thyself from these philosophies—hast thou, O brother man, delivered thyself over to the Divine tuition of the great Prophet, so as to draw thy scholarship from Him? Is that truth to thee which He teaches? Is that error which He disallows? Hast thou submitted thyself, thy mind, thy soul, thy body, thy whole being, to Him? Is thy daily life the echo of His teaching? Is thy business put under Him? Thy employments, thy recreations, thy pleasures, thy plans, thy expenditure, thy efforts for others, moral or physical, thy accomplishments, thy gifts, thy learning, thy speech, thy silence —are all these put under Him? Is He thy absolute Master, the Manager of thy affairs, thy Counsellor, thy Lawgiver, thy Guide? And dost thou all the more unreservedly put what is thine under Him, because so few in this creation of His will own either His sceptre or His rod?

These are solemn words of our Prophet, "Because I tell you the truth, ye believe me not," (John viii. 45;) and again, "My

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sheep hear my voice, and they follow me," (John x. 27.) Hast thou, O man, heard this voice, and art thou following Him who speaks? Hast thou given thyself into the hands of this great Prophet, and submitted thy whole intellectual being unreservedly to His instruction? Say not, I should in that case be a machine, a slave. Suppose it were so, would it be a misfortune to be thus moulded, irrespective of that proud will of thine—to be clay in the hands of such a potter as the Son of God? But it is not so. Never art thou more thoroughly free—more truly *thyself*—than when completely in the hands of this Prophet. For all truth is liberty, and all error bondage; and he who can give us *most* of truth is our deliverer. Call it force, or compulsion; it is *Divine* force; and the compulsion of Omnipotence is the perfection of creature liberty;—the compulsion of the irresistible light which liberates earth each morning from the bondage of darkness—which raises the dew-drop from the cold grass, and draws it up by its evaporating power to roam the sky in liberty and brightness—the compulsion of the hammer that smites in pieces the prisoner's chains, and *compels* him to be free!

III. *Christ is Mediator;* yet the world has not accepted His mediation. Its millions have chosen, and still choose, to stand upon their own footing, and be represented by no substitute. The communication between earth and heaven by *one Divine medium*, has never been recognised or acted on by men, though established and proclaimed by God. I do not refer merely to the supplanting of the One Mediatorship by that of Mary, or the saints, or the Church. I speak of man's non-acceptance of the priestly intercession of the risen Christ, in various forms; and his preference of human mediatorship, or of no mediatorship at all, to this. To stand at a distance from God, is felt to be incompatible with our relation to Him as creatures, or with our safety as sinners. There must be a *drawing near* of some kind, whether that may amount to fellowship or not; and men have multiplied inventions for securing an approach, in the idea that any method will do, if the inventor be at all in earnest. God's one way of bringing the visible into contact with the invisible—the unholy into fellowship with the holy; His one meeting-place between Himself and the sinner—His one reconciliation between earth and heaven,—is rejected, and each man will have his own way of dealing with Jehovah. Instead of the one Priest, the one temple, the one altar, the one sacrifice, there are priests many, temples many, altars many, and sacrifices without number

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The one Sinbearer is not accepted; His blood, His Cross, His advocacy, His intercession, are treated as unimportant, if not rejected wholly. "Now we see not yet all things put under Him."

These are blessed words of the apostle elsewhere in this same Epistle—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," (Heb. x. 19.) Men and brethren, in the midst of a world to whom the sacrificial mediation of Christ is nothing, shall we not prize the mighty privilege here presented to us? Shall we not personally realise the "boldness" which the blood gives to each one who credits the Divine testimony to its emboldening power? Or shall we treat that blood as if devoid of efficacy, and go to God in uncertainty, as men experimenting upon its properties, and incredulous of its power to purge the conscience and prevail with God?

IV. *Christ is King;* yet the world has not yet honoured His crown. I do not speak now of that ecclesiastical non-submission displayed by churches that name His name, yet are governed by other laws than His. I point specially to the political non-submission manifested by the kingdoms of earth. As Prince of the kings of the earth, He is unrecognised, either by its princes or its people; and the thought of His royal sceptre is distasteful to kings and emperors, to presidents and statesmen. In their cabinets, He has no seat assigned to Him. In their councils, He is not consulted. They prepare their congresses, and hold their conferences, and form their conventions, without reference to Him. They enter into commercial treaties; they send out their ambassadors; they make peace or war; they construct their navies; they muster their armies; they build their fortresses; they sheathe and unsheathe their swords, without taking Him into account. We seek Him in the palace, in the castle, in the senate-house, in the camp, in the fleet, in the hall of justice; but we find Him not. There was room once in Bethlehem for every one but the young Child; and there is room in this wide world for every one but its King. Republic, monarchy, despotism, federation—they are all alike! Christ is shut out! He comes unto His own, and His own receive Him not. "The heathen rage, and the people imagine

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a vain thing; the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us."

Non-acceptance of the seed of the woman, as Saviour, was the sin of the earlier ages, from the days of Cain: and non-submission to this promised seed as King and Lord was the sin of succeeding times, from Nimrod downward. The world's after-history, in all lands and empires and religions, shows us these two united; and earth to this day holds on in her old course of non-subjection to her rightful King. Babylon, Assyria, and Egypt have their counterparts in the modern kingdoms of the world. Lords many, Kings many, Emperors many, usurpers many, earth has had, and to them she has bowed the knee. But to this one King of the Father's choosing, anointing, and enthroning, she will vow no allegiance; or at the most, mouth-honour, breath, which the poor heart would fain deny, but dare not. He that sitteth in the heavens doth laugh, and the Lord doth hold them in derision; but He has not descended to speak to them in His wrath, nor to vex them in His sore displeasure. God is standing in the congregation of the mighty; He judgeth among the gods, saying, How long will ye judge unjustly, and accept the person of the wicked? But they know not, neither will they understand; they walk on in darkness till all the foundations of the earth are out of course; and God has not yet arisen to judge the earth, nor to depose its rebellious dynasties, nor to constrain the obedience of the nations, nor to bring to pass the promised service of loyal love from the sons of the first Adam to their true Head and Kinsman, the Second Adam, the Lord from heaven. "We see not yet all things put under him." The revolt is as wide-spread as ever: and it is only a handful, a remnant here and there—the result of God's eternal election—that owns Him as Head and Lord. The rest are blinded and hardened: "who is Lord over us?" is the cry of earth. "We are of God," says the apostle John, "and the whole world lieth in wickedness;" "When the Son of man cometh," says the King himself, "shall he find faith on the earth?" All the world wonders after the beast, worships him, and receives his name in their forehead and in their hand, saying, Who is like unto the beast? who is able to make war with him? The spirit of Antichrist is lawlessness; the contrast and contradiction of Him who magnified the law, and made it honourable. Antichrist is the self-exalting one, the opposer of God and His Christ; his aim the monarchy of earth. The personification of all rebellion and self-will, he does

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his utmost to perpetuate and extend the world's non-reception of Christ; to prevent all things being put under Him. "Little children, it is the last time; and as ye have heard that Antichrist should come, even now are there many Antichrists, whereby we know that it is the last time."

As King, Christ is the Judge; but the world accepts not His judgment; it believes not in His acquittals and His condemnations, either now or hereafter. His sentences, as moral verdicts of approval or disapproval, they may receive; but as judicial decisions of the highest court of appeal, inferring irreversibly the recompense of a glorious heaven or an unquenchable hell, they repudiate them. In this sense Christ is not Judge; and there is no judgment-day and no great white throne. All things are not yet put under Him as Judge.

As King, He is Avenger; but the day of recompense has not yet come; and sentence against an evil work has not yet been executed. Therefore not only does the world reject Him as the Avenger, but a large section of modern Christianity disowns the very idea of vengeance, as incompatible with love, and the effeminate theologies of the age refuse to believe that the wrath of the Lamb is a reality, that the day of vengeance is in His heart, or the rod of iron in His hand, with which to smite the nations as a potter's vessel. They have yet to learn the Divine antipathy to sin, and the Divine determination either to pardon or to punish eternally every sin and every fragment of a sin on whomsoever it shall be found. They have yet to understand the meaning of these awful words, "I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments, and I will stain all my raiment."

As King, He is the Conqueror; but though His great victory is won, his conquest is not yet complete. The routed host still rallies, disputes the field; nay, recovers lost ground so widely, that men ask where is the Conqueror, and where is his victory. Heathendom is as populous and as idolatrous as ever; and Christendom is yet more hostile to Christ and to Christianity than Paganism of old. The sway of Antichrist is vast; and Satan is not yet bound, but goes to and fro throughout the earth; the inspirer of its false religions, the instigator of its rebellions, the forger of its errors, the soul of Antichrist, the spirit that now worketh in the children of disobedience.

As King, He is the Deliverer, the opener of all prisons, and the looser of all chains. But the gates of brass are not yet broken, nor the bars of iron cut asunder. The curse still poisons the soil and its tillers; the curse of barrenness, disease, pain, weariness, vanity, the sweating toil of man, and the travail-pangs of

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woman. The wilderness has not yet been glad, nor the desert blossomed as the rose. The whole creation groaneth and travaileth in pain together until now. We see not yet all things put under Him.

As King, He is the Resurrection and the Life; but the dead have not yet risen; the grave has not refunded its ill-gotten treasure. The dust of saints, though precious in His sight, is undistinguishable from the mould of earth; and forms beloved of Him and beloved of us are still the prey of corruption. He has the keys of Hades and death, but He has not unlocked their two-leaved gates, nor said to the prisoners, Go forth. The churchyards of earth have not yet been emptied, nor has the sea delivered up its dead. The worm still feeds on bodies which are parts of Christ's body, and the Head has not yet interposed. The shroud still wraps forms which are the temples of the Holy Ghost, and He who has the residue of the Spirit has not yet rescued one particle of that holy dust. Death still reigns, and He who has the power of death still continues to slay. The tomb still holds the countless atoms of redeemed mortality, and this corruptible has not yet put on incorruption. Death, the last enemy, has not yet been destroyed, and the grave can still boast of its victory.

Now we see not yet all things put under Him; but we see Jesus on the Father's throne, crowned with glory and honour, in anticipation of the like crown below. For at the name of Jesus every knee shall bow. His saints shall rejoice, and His enemies shall lick the dust. Earth's long rebellion shall come to a "perpetual end." Each spoiler shall be spoiled, each conqueror conquered, each prison opened, each boaster silenced, each blasphemer confounded, each Antichrist smitten, each rival throne overturned, when Christ shall take to Himself His great power and reign. He who testifieth these things saith, "Surely, I come quickly. Amen. Even so, come, Lord Jesus."

Art. VII.—THE UNANIMOUS INVITATION.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. xxii. 16, 17.

"From whence then hast thou this living water?" The full import of this question was little understood by the person

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who put it. What wonders of condescension and love on Christ's part, and of complacence and grace on the Father's part, will a proper answer to this inquiry include. The *Person,* the work, the glory of the Lord Jesus stand connected with His possession of this living water. He who sat wearied on the well, and spake about the living water, is revealed in the passage before us as seated on "the throne of the majesty on high." What a contrast in His condition! but His character and love are the same. He was the infinite One, everywhere and always.

It will be well to inquire what had intervened between these two declarations on the same subject. Many things of vast importance had taken place, but one especially, which casts all others into the shade. The Giver of the living water had hung upon a cross of ignominy. Oh, hearken, while His tongue clave to His jaws, and His heart in the midst of His body was even like melted wax, as He endures the fierce indignation of a holy God for the sake of sinners, he faintly says, "*I thirst:*" vinegar was given Him. The word of prophecy was thus fulfilled, everything required was accomplished; the faithful and true witness declared, "*It is finished,*" and bowed His head and gave up the ghost. "The first and the last and the living became dead, but He is now alive for evermore." "He who was parched with thirst, is the Giver of living water. He who would not ask for any angels to rescue Him is now the head of all principality and power." All are subject to Him. Listen to His own lofty and loving utterance,—"I Jesus have sent mine angel to testify unto you these things in the churches." Let us reverently listen to all that heavenly messenger says, and diligently study all the visions of judgment and blessedness which He unfolds.

The revealing angel's words having been uttered, the Lord himself indites the closing sentences of His own testament of love. How sublime, solemn, and solacing are these last words. Let us attend now to those quoted at the head of this paper. In them we have three things of all others most suitable to close up the Divine communications to man. These are—

The Pre-eminence of Christ.
The Provisions of Love.
The Proclamation of Mercy.

I. *The Pre-eminence of Christ* is set forth strikingly in the words: "I am the root and the offspring of David, and the bright and morning star." As our main object is to refer to

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the *invitation*, we shall not attempt a minute exposition of all these wondrous words, but just observe that they set forth the Lord Jesus in the majesty of His person as David's root and Lord, (Ps. cx. 1,) in the variety of His offices and relations for all the purposes of grace now, and also as the herald of coming eternal glories. He is the substance of all types, and the source of all blessing. The first title presents Him as "the inheritor of David's kingdom," and the second as "the introducer of a new dispensation." He as the risen one has the title to possess the kingdom of His father David, (Ps. cxxxii. 17, 18, lxxxix. 9-28,) and all qualifications to administer it, (Isa. xi. 1-3.) He will in due time bring out in full manifestation all that David anticipated in his last words, (2 Sam. xxiii. 1-7,) and do all that he foretold in his grand final psalm, (Ps. lxxii.) Christ hath fulfilled the type of David in many respects, and He will accomplish all that yet remains. He will put down all adversaries, gather all His faithful servants round Him in glory, and then He will fulfil the type of Solomon, and become "the Father of the everlasting age, the Prince of peace." David never yet reigned in heaven, and Christ has never yet reigned on earth. Christ's reign in heaven cannot be a fulfilment of all the promises made to David; they require that some glorious person should reign in the same place, and over the same people as David did; and this Christ will do. Then as the morning star is the herald and introducer of the day, so Christ fulfilling the type of David will introduce the day of blessing. A star reminds us of beauty, grandeur, mystery, usefulness, significancy; and in all these respects it is applicable to Christ. *Till* that star arise, the Church must give heed to the sure word of prophecy, which is as a light shining in a dark place. The day must dawn, the morning star assures us that the sun will soon arise. This symbol of the morning star has been considered as an emblem of resurrection glory, (Dan. xii. 2, 3.) "Shine as the stars for ever and ever." "To him that overcometh I will give the morning star," (Rev. ii. 28.) But there is another thought connected with this. A star sometimes signifies "power putting itself forth in destruction." (Num. xxiv. 17) —"There shall come a Star out of Jacob, and shall smite," &c. (See also Rev. viii. 10, 11.) It is worthy to be observed, that in Rev. ii. 26, where the morning star is promised to the overcomer, it is also written,—"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I

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received of my Father." This crushing of the nations here referred to takes us back to Ps. ii., which will be fulfilled when Antichrist shall have come "with all power, and signs, and lying wonders," claiming to be "*Lucifer* the son of the morning," (Isa. xiv. 12-15.) The true Morning Star will then come, and all His saints with Him; they will reflect His glory, (2 Thess. i. 9, 10,) and join with Him in executing judgment, in extinguishing that false star, "for whom and for whose mighty host is reserved the blackness of darkness for ever."

By the way, we would just observe that the title of Christ, "the morning star," viewed in its association with the other, "the root and offspring of David," and in its connexion with 2 Peter i. 19 and other scriptures quoted, cannot refer, as some have stated, to a *secret* coming of Christ many years before the last crushing judgments are executed on the wicked nations. Surely it is most incongruous to suppose that the worst part of the night of evil and the greatest triumph of human glory and human wickedness will occur *after* Christ has been revealed from heaven "as the root and offspring of David, the bright and morning star."

But while we anticipate the coming glory, let us think much on

II. *The Provisions of Grace—The Water of Life.* The frequency with which this figure is used in the Scriptures shows the fulness of the *fact* it sets forth. As water is found in such abundance in God's world, so the figure is found everywhere in God's word. God calls Himself the fountain of living water, (Jer. ii. 13.) The Saviour and the Holy Spirit, the truth of God and His abounding grace as revealed therein, are all compared to water.

The stream from the rock followed Israel in the desert, (1 Cor. x.; Ps. lxxviii. 15, 16,) and that rock was a figure of Christ. We all know how the Lord Jesus used this figure in His discourses, invitations, and symbolical actions, (John iii. 5, iv. 10-14, vii. 37-39, xiii. 5, xix. 34.) In Eden there was a bountiful supply of water, and in that new and blessed "Paradise of God," of which Eden was but a shadow, we are told there will be "a river of water of life, clear as crystal, proceeding from the throne of God and the Lamb."

Thus this figure refers both to grace and glory. In the former respect we shall now consider it. Jesus, who was crucified on earth and is now glorified in heaven, speaks to us of living water.

In Rev. xxi. 6, He says, "I will give to him that is athirst

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of the fountain of the water of life freely." And again, in the passage before us. He has known the thirst and weariness of the desert, and He would fain refresh His people travelling over it. He has been down among the millions of wanderers thirsting for happiness, and seeking to quench that thirst by drinking the salt and bitter waters of earth, and to these also He speaks right lovingly. How good it is to look up and see a glorified *Saviour overflowing with grace,* Himself the fountain of living water. He knows our deep wants and our deadly thirst; He knows also how this water, and this only, can meet our case. God's provision of water in nature, as seen in the sea, the rivers, the springs, the clouds, the rain, the dew, are truly wonderful, and all adapted to man as a creature; and His provisions of grace are still more adapted, more wonderful, and more certain. Water! who can count up its uses? It quenches thirst, it cleanses, it beautifies, it fertilises, it puts out fire, it carries health on its wave, &c., &c. And God's grace in the gospel of Christ, through the power of the Holy Spirit, conquers sin, satisfies all true desires, brings peace and satisfaction, and is the sole cause of whatever beauty or blessing we behold or enjoy. Moses ministered amidst the fires of Sinai; Jesus stands girt for service by the water of life. He delights to be the bountiful giver of grace. "WATER OF LIFE!" it came from the living God, through the living Saviour, and by the life-giving Spirit. It produces perfect and perpetual life. It is in the soul which receives it "a well of water, springing up to life eternal." It is "the law of the spirit of life in Christ Jesus which makes us free from the law of sin and death," and connects us with that glorious city where all is life. Surely it is well worthy of its name!

"*No water, no life,*" is God's rule in the animate creation as far as we know; and are we sure it is so as regards living water and spiritual life? Grace only gives life, even pardon, peace, and purity. Grace bestows happiness, begets hope, and will consummate holiness. *A scanty supply of water, and a struggle for existence,* is another law in nature. Thus it is a parched and desert land, or in a time of drought in any country. So it must be with those who, though really alive to God, have but little experimentally to do with grace. But why is this the case? Why should any be shy or afraid as regards God's grace? Alas! it is the pride, ignorance, and legality of our hearts that cause it. Grace is a boundless ocean, and can hide all sins that are cast into it as easily as the Pacific Ocean could hide all the pebbles that lay around its shores. Grace is an

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overflowing river, and there is no fear of exhausting it. Too many cannot come here to drink, and none can drink too much. Therefore "let us hold fast grace," and "come boldly to that throne," from whence it flows so freely. In order to bring this about, we should continually listen—

III. *To the proclamation of mercy.* The *fitness* of Christ's person, the *fulness* that abides in Him, and the *freeness* of God's invitation, are subjects we must be constantly conversant with if we would be happy and useful Christians. We may learn God's intention towards us by the invitations He has given us. He means all that He says, and can do all that He promises. Let us not disobey Him by doubting his declarations. Some inquiry into the meaning of those words may be necessary before we consider the invitation itself.

Many writers consider this 17th verse as an invocation addressed to Christ; or, that it is the Spirit and the bride desiring *Him* to come again personally; and then that the rest of the verse is an *invitation* addressed to man. We rather think that the verse throughout is one continuous *invitation* to sinners to come and partake of the provisions of infinite love. The Lord Jesus is not the person addressed—He is the *speaker*. This passage represents the Spirit, and the Church, and the Church's Lord, as all standing in the attitude of gracious invitation to the world. With this view the whole structure of the passage best agrees. It is usual throughout the Scripture to set forth Christ in His *fitness* and *fulness* before the invitation is uttered. See instances of this in Matt. xi. 27-29; John iv. 10-14, vii. 37-39; Isaiah lv. 3-8; Acts xiii. 32-39; Rev. xxi. 6, xxii. 14. So in this passage the Lord Jesus *first* proclaims His glories, and exhibits His grace; then comes the invitation, the urgent, the unqualified, the unfettered, the *unanimous* invitation. In this invitation the Spirit, the bride, the sinner who *hears,* and Christ himself, all unite. We are sure that this is true as a fact generally. We cannot err in concluding that the Holy Spirit uses the word "*come*" *to the sinner;* but we are not so sure we should be right in putting the word "*come*" in this passage to the Spirit's account as regards the second coming of the Saviour. He does not do this *distinct* from the Church, the bride, as He does in inviting the sinner directly by His own *words;* even as Jesus did when He was on earth, by His personal ministry, as well as by His apostles.

Having seen what the provision *is,* let us consider *to whom this invitation is sent.* "Him that is athirst." This term is sometimes used to describe a gracious state of mind, a holy longing after God, even for communion with Him, and conformity to

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Him, (Matt. v. 6; Ps. lxiii. 1, xlii. 2.) That such are included here and elsewhere in God's invitations there can be no doubt; those who have come to Christ *once* should be always coming, (1 Peter ii. 4;) but to say that the invitation is confined to such, or that they are *principally* intended here, is, we think, most erroneous. It is a foolish and unhallowed attempt to put up barriers where God has made all open and free.

Here, and in other places, the term "*thirst*" sets forth that sense of misery, that longing after happiness, which is found more or less in all human hearts. Let *such come*, even those who are "labouring for that which satisfieth not," (Isa. lv. 1, 2,) and so making themselves exceeding thirsty. They are invited—they shall be welcome, (John vii. 37.) Let him who has no gracious desires, but only vague longings, heavy burdens, disappointed feelings, crushed hopes, let him come; the Lord Jesus himself bids him come—let no man hinder him. As if these words were not enough to crush all false and fettering systems which man should hereafter devise, while pretending to guard the honours of God's *grace*, it is added,—"whosoever *will*, let him come." These words do not mean as some would-be menders of God's plan would read them,—"whosoever is willing let him come;" for such have in fact already come. It is not a word addressed to those who through grace have already made up their minds to be saved in God's way, but to those who have not done so, and this with a view to induce them so to do. With all divine importunity such are besought to be reconciled to God, to leave off the hopeless task of digging wells in the sand, and to come to the ever-springing fountain of grace for a full and free salvation.

By whom is this invitation given?—by "the *Spirit*," by the Holy Spirit, the author of that book which is full of loving invitations to the lost. How often does the Spirit say, "Come." What a variety of terms He uses when pleading with sinners. "*Repent*," "*return*," "*seek*," "*call*," "remember," "believe," "fly," "escape," "linger not," "look," "hearken," "diligently incline your ear," "be reconciled to God," "kiss the Son," "trust in Him," &c., &c. The Spirit takes His position by Christ, and pointing to Him says, "COME TO JESUS." How doth the love of the Spirit to sinners well forth in his many words of tenderness; and how fearful is it in any way to resist the Holy Spirit thus lovingly inviting sinners.

The *Bride* says, Come. The Church in all ages has been a witnessing and inviting Church. Believers are called into one body to edify one another in love, and to gather in lost sinners from the world. But the term "bride" as used in this book refers to the Church in glory, (see Rev. xxi. 9, xix. 7-9.) The mean-

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ing, then, may be that God intends by exhibiting to us the Church in resurrection glory to invite and allure sinners to seek and share such bliss, even as by the revelation of judgment (Matt. xxv. 46) and future woe, (Rev. xxi. 8,) He intends to warn sinners. A revealed hell says, "FLY;" a revealed heaven says, "COME." Thus God alarms and allures, acting on fear and hope; assailing our nature at all points. It has been the plan of God in all ages thus to act. It may be also that the cherubim placed in the garden of Eden, (Gen. iii. 24,) were intended, amongst other things, to show fallen man that there was a glorious destiny for all who trusted the promise of a Saviour, and were influenced by that trust to walk with God. The patriarchs, we know, looked for future blessedness under the idea of a *city*, "a heavenly country," which figure is used as an emblem of the glorified Church, as well of her blessed state and place.

Those who were followers of the pilgrim patriarchs, who went out of the world's camp to Him, and looked for a city to come, (Heb. xiii. 13, 14,) are said to have "come to that heavenly Jerusalem." Thus constantly in the gospel, "eternal life," a "kingdom," a "crown," &c., &c., are exhibited along with Christ as an argument to induce sinners to come to Him. "And this is the record, that God hath given to us eternal life, and this life is in his Son," (1 John v. 11.)

"Let him that *heareth* say, Come." He who, according to God's command, and by His gracious enablings, has so "inclined his ear" as to come to Christ, so heard that his soul lives; he, too, must take up the strain and say, "COME." Saved ones must seek to be the means of saving others. This is one good evidence of having really come to Christ. One of the earliest impulses of the converted soul is a desire to save others." Thus it was with Paul, "who straightway preached Jesus in the synagogue, that He was the Son of God," the fountain of living water. Let us all aim to be echoes of God's grace, earnest testifiers of Christ.

And what is the *object* to be brought about by all this testimony? Surely it is the present and eternal happiness of perishing sinners. They are invited from fearful danger to true safety, from the want of everything to the only real source of supply. In a word, "*union* to *Christ*" is the great end to be brought about; and unless this is done, nothing is really done. But once in Him, all is well for time and eternity. Such are accepted and have access, and should seek so to walk and labour as to hear at last the approving voice of the Lord Jesus. All things are theirs who belong to Christ, and true wisdom is ever to abide in Him.

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Unsaved yet invited soul! consider your *position*. Before you, if you persevere, is the doom of the lost; ponder it, I pray you, (Rev. xxi. 8.) Look at that "lake of fire," that "second death." Behind you is your own history, with all its countless sins. Within you is a guilty conscience,—the way of peace you know not. Yet *before* you, at your very feet, rolls that river of life, of which we have been speaking; and hark! God says to you, "Come,"—"come *now*,"—"come and take of the water of life freely."

> **"Oh, read the grace and trust the word,**
> **And find salvation in the Lord."**

The melodious, unanimous invitation, will not sound in your ears for ever. And what a dreary dismal silence will succeed this melody. Then amidst that silence how awful will the word "DEPART" sound, when God himself shall re-echo what you have so often said to Him.

Saved soul! that fountain has washed you, that river supplies you; now look around and see what millions are doing and daring. Still say, "Come." Labour on in faith and prayer, "if by any means you may save some."

Notes on Scripture.

Isaiah XIX.

This is a *burden* of *woe* (Ezek. xxx. 1, 2) for Egypt in "the day of the Lord." Egypt is then to have a very eventful history, (Ezek. xxxii. 2–16.)

This chapter embraces a period of time just before and just after the Messiah's second advent, when "He shall rebuke many nations," (Isa. ii. 4;) so that, "at the report concerning *Egypt*, so shall they be sorely pained at the report of Tyre," (Isa. xxiii. 5:) "it *shall be the time of the heathen*," (Ezek. xxx. 3.)

Ver. 1.—Behold, the Lord ("that *rideth* upon the *heavens* in Israel's help," Deut. xxxiii. 26, 27,) "on the clouds of heaven," (Matt. xxiv. 30,) shall afterwards come on a *swift cloud* to smite and then to heal Egypt, (ver. 16, 22.)

The fact of His coming is first announced; then this chapter proceeds to speak of events which will occur previously.

Ver. 2–4.—"Nation shall rise against nation," (Matt. xxiv. 7,) *Egyptian* against *Egyptian*, and every one shall fight against his brother

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(Zech. xiv. 19:) the Lord will deliver Egypt into the hands of a cruel lord and fierce king, (Jer. xliii. 10–12;) when Antichrist, called Pharaoh, in Ezek. xxix. 2, 3, shall stretch forth his hand upon the countries, *the land of Egypt shall not escape*, "but he shall have power over the treasures of gold and silver, and over all the precious things of *Egypt*," (Dan. xi. 42, 43;) and laden with these he returns to his own land, (ver. 28.)

Egyptian idols and enchantments shall all fail then.

Ver. 5–10.—And the kingdom shall suffer desolating judgments, (Ezek. xxix. 2–9.)

Ver. 11–15.—In which the wisdom of its rulers shall not avail to avert what "the Lord of hosts hath purposed upon Egypt," (ver. 12, 17.)

One *cause* of Egypt's chastisement is given in Ezek. xxix. 6, 7; and another in Joel iii. 19, because "the Egyptians have shed innocent blood in Israel's land, Egypt shall be a desolation:" therefore by *terrible acts* (Ps. xlv. 4, cxlv. 6, 12) with which the Lord will take unto Himself his kingdom, and redeem Israel, both in their own land and in Egypt, "*the land of Judah* shall be a *terror* unto Egypt:" for Israel having *returned* (Hos. viii. 13) into *Egypt again* "*in ships*" (Deut. xxviii. 68) must be redeemed out of it: and with still greater wonders than at the first will the Lord gather His people from Egypt and all other countries, (Micah vii. 15; Zech. x. 10, 11; Isa. xi. 11, 15, 16, xxvii. 12, 13.)

Probably it is of this miraculous time that the Lord says of Egypt, "I gave *Egypt* for thy ransom, . . . and people for thy life," (Isa. xliii. 3, 4;) because the time of His appearing (ver. 1) is *the time* when "the heart of Egypt shall melt in the midst of it," and "it shall be afraid and fear, because of the shaking of the hand of the Lord of hosts which he shaketh over it," (ver. 16.)

The Antichrist is taken away to be destroyed in *Israel's land* (Isa. xiv. 25) "with the brightness of His (Messiah's) coming," (2 Thess. ii. 8;) and it is clearly announced that the Egyptians will cry to the Lord because of remaining oppressors, and He will send deliverance.

Ver. 18–22.—If we read these verses in the following order,—22, 21, 18, 19, and the first part of 20, we shall learn the events as they will occur.

Of the five cities which will then speak "*the language of Canaan*," (Hebrew,) in praise and worship of Jehovah, "one shall be called the city of Heres," or the city of the *Sun*—no doubt meaning "the *Sun* of righteousness," then risen "with healing in his wings," (Mal. iv. 2;) for He has smitten Egypt and *healed* it.

The Egyptians "in *that* day" shall erect in the border of their land, an "*altar* and a pillar" to Jehovah as a sign and witness of their redemption and deliverance, (ver. 20.) They shall do *sacrifice* and *oblation;* make a vow, and perform it. This they will do in their own country, and also be among the nations that will then come year by

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year to worship at Jerusalem, (Zech. xiv. 16–19 ;) which, if Egyptians fail to do, punishment will be inflicted on them and their land.

Ver. 23 —In *that* day of blessedness, "princes shall come out of Egypt," (Ps. lxviii. 31.)

Israel, the Lord's inheritance, (Jer. x. 16,) no longer needing help from Egypt, (Ezek. xxix. 16, 21,) will be a *blessing* in the midst of Egypt and Assyria, for these countries will stand in close and uninterrupted connexion, when the seven streams of the Nile, the "tongue, or bay" of Suez, and the Euphrates shall be dried up.

The bay or "tongue" of the Egyptian Sea, is that part of the Red Sea which Israel formerly crossed. It is a bay about two hundred miles long, extending from the promontory of the wilderness of Sinai to Suez. The land of Israel will by and by include the wilderness of Sinai. See Ezek. xlvii. 13–21.

Ezek. xxvi.

"What nation or people is meant by the daughter of Tyre?"

By comparing the following passages, it will, I think, appear evident that a *future* and *literal* Tyre is meant in Psalm xlv. 12. It is generally taken for granted that Ezekiel xxvi. is completely fulfilled; and that it was so, to a certain extent, I readily admit; but I think this is one of the prophecies which will have a *double* fulfilment; for how otherwise can we account for the seeming contradiction between Ezekiel xxvi. 19-21, and Acts xxi. 3? In the time of the apostle Paul, we find a ship unlading her burden at Tyre. Therefore New Tyre must have been a commercial seaport several centuries after the destruction of Old Tyre by Nebuchadnezzar, at which period it cannot be said that God "set glory in the land of the living," (Ezek. xxvi. 20.) And, besides, Zechariah tells us that, "When the eyes of man, as of *all* the tribes of Israel, shall be turned toward the Lord," Tyrus will exist; and "the Lord *will* cast her out," (Zech. ix. 1-5.) In Joel, also, (iii. 1-8,) Tyre is spoken of in connexion with the last judgments on the nations for having scattered Israel, and parted God's land; just as in Psalm lxxxiii. 7, we find the inhabitants of Tyre are to be confederate with Israel's enemies; and in Ezekiel Tyrus is mentioned at great length in chapters xxvi., xxvii., xxviii., while its prince would appear to be the last Gentile head and monarch of the world—the Antichrist.

It seems probable that there will be again *two* cities called Tyre,—*one* to be utterly and for ever destroyed, so as to fulfil Ezekiel xxvi. 19-21, and xxvii. 36; the *other* to be "holiness to the Lord," when "the daughter of Tyre shall be there with a gift," and "her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing," (Isa. xxiii. 18.)*

* This exposition and the preceding one the reader will examine for himself. We are not prepared to endorse them.—Editor.

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ISAIAH XXXII. 14. JEREMIAH IX. 11.

Here Jerusalem is predicted to become a "den of dragons," and the cities of Judah without an inhabitant. The forts and towers of Jerusalem are to be for "dens FOR EVER, a joy of wild asses." This "for ever" must be taken with a limitation, as sometimes elsewhere. But if so, where is the strength of the argument as to the desolation of Babylon. If Jerusalem is not to be "for ever" desolate, why is Babylon to be so? And why argue for the literal resuscitation of the ancient city as "Babylon the great," on the ground that, when the desolation fell, it was to be for ever?

It is said that the prophecies against Babylon have not yet been fulfilled, and that, therefore, she must rise again, in order that she may have them fulfilled; as, for instance, when Babylon is said to be made as Sodom and Gomorrah, and to be a place where no man passed through, and where no man dwelt. But if this be the case, then Petra and the cities of Idumæa must be rebuilded, *in order to be laid waste more completely;* for the same words are uttered concerning them, and yet people have passed through them, and are passing through them every day. Ammon, also, and Moab must be rebuilt and restored, *in order to be laid waste more completely;* for both of these are said to be made like Sodom and Gomorrah. Nay, Jerusalem must have *a long period of tenantless desolation in prospect, which has not yet so much as begun.** For of Jerusalem it is said that it is to be so completely forsaken, that *no man is to go through it*, (Isa. lx. 15.) Nay, more explicitly, "I will make the cities of Judah a desolation, WITHOUT AN INHABITANT," (Jer. xxxiv. 22.) Has this ever *literally* taken place? It is objected that Babylon was predicted to become like Sodom and Gomorrah, and that as it has not yet become so, it must be rebuilt in order that it may yet become so. To this we answer, not only that Moab and Ammon and Edom are predicted to be like Sodom, but all *Palestine itself*, as we read—"The whole land is brimstone and salt and burning; it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger and in his wrath," (Deut. xxix. 23.) Must all Palestine yet undergo this utter ruin—the silent and submerged desolation of Sodom? Those who insist that such desolation of Babylon is still future, must say the same of Palestine. Is it so, then, that the past eighteen centuries of ruin have not been the accomplishment of her judgments, but that she is to expect other eighteen centuries of more terrible desolation? We are literalists certainly; but we must not forget that there is such a thing as *figurative* language.

* That the desolations of Babylon and Chaldea are long since begun, and going on, is evident from Jer. xxv. 12, where they are said to commence after the seventy years are accomplished. They have been going on ever since. Why, then, is it said that they have not yet begun? From the end of these seventy years the "perpetual desolations" of Babylon were to begin.

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Reviews.

Thoughts on Birks' Outlines of Unfulfilled Prophecy. By Major W. Martin. London: Hamilton, Adams & Co.

Major Martin is a zealous anti-millennarian, or post-millennialist; and his object in this little work is to demolish Mr Birks, by proving that he repeatedly contradicts himself. Mr Birks is not the weak and self-inconsistent theorist that the author of this book thinks him. We confess ourselves unable to see the contradictions which are here held up to view; and we are satisfied that Major Martin understands neither Mr Birks nor pre-millennialism. We give a letter from him in another page, remarking merely that as we are professedly a pre-millennialist journal, we cannot admit lengthened discussions on points which we assume as already demonstrated and settled. As Major Martin spares neither friend nor foe, we give one of his notes in reference to Dr David Brown:—

"In the appendix to the fifth edition of Dr D. Brown's work on the Second Advent, the learned author inserts a criticism furnished to him by a clerical brother, which is supposed by both Dr Brown and his friend to establish conclusively that ἐκ νεκρῶν *may* be taken to signify the place or state of the dead. The critique runs as follows:—

"'The main question is, does ἐκ τῶν νεκρῶν necessarily mean *from among dead persons?* Is it true, as stated by Mr Wood, that it cannot mean *the state* of the dead? The following passage, I imagine, settles the point conclusively:—Hebrew xi. 19, Λογισάμενος, ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεὸς ὅθεν, out of the dead *whence*, &c. Here it is undoubtedly the dead state, for to that only can ὅθεν, *whence*, be applied.

"The force of the argument hinges upon the assumption that ὅθεν must and can denote locality only. Now that word occurs in five other places in the same epistle, viz., chapters xi. 17, iii. 1, vii. 25, viii. 3, and ix. 18, in all of which it is correctly rendered *whereupon*, or *wherefore*, and obviously could not signify locality! and in like manner in xi. 19, it may be read, 'whereupon also he received him in a figure.' A glance at the Lexicon of Liddell and Scott, or of Parkhurst, would have prevented so shallow a criticism as that by Dr Brown's friend. In Parkhurst, this very passage (xi. 19) is cited in proof that ὅθεν is used as a conjunction, and to be rendered *wherefore*, or, *for which reason*.

"Those who in the main assent to the views of Dr Brown upon the Advent cannot but regret that he should lay himself open to damaging comment by untenable arguments, such as has been just noticed upon ὅθεν. And in like manner a large class of post-millennialists must dissent from his criticism upon Matthew xxiv. 34. The question raised by Dr Brown is, whether ἡ γενεὰ αὕτη *can* be received as signifying *this nation*, or whether it must necessarily be read, as in our authorised version, *this generation;* and he dogmatically pronounces for the latter, citing as undoubted proof, Matthew xxiii. 32, 34, 36, putting especial emphasis upon the words in verse 35, *that upon you*, as evincing that our Saviour must have meant by *you*, those who were then alive; apparently overlooking that in the same verse He speaks of *ye* who slew Zacharias The *ye* and the *you* are obviously identical, and the *ye* has manifest reference not to the generation then living, but to the Jews in their cor-

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porate aspect as a nation, so that this text tells rather against than in favour of Dr Brown.

"In a note at the foot of page 435, Dr Brown quotes the testimony of Olshausen as being of peculiar weight, to the effect that γενεὰ is never used in the sense of nation by *profane* writers. It would have been much more to the point if he could have said as much concerning the Septuagint version of the Old Testament. But it is impossible to suppose that so learned a writer as Dr Brown does not perfectly well know that in the Septuagint the word γενεὰ is constantly used to signify a nation, or class, or family, or kindred. To take a few instances at random. Gen. xxxi. 3, 'To thy kindred;' Lev. xxv. 41, 'Unto his own family;' Ps. xiv. 5, 'God is in the generation of the righteous;' xxiv. 6, 'This is the generation of them that seek him;' xlix. 19, 'He shall go to the generation of his fathers;' lxxiii. 15, 'I should offend against the generation of thy children;' Jer. viii. 3, 'This evil family;' x. 25, 'Pour out thy fury upon the heathen that know thee not, and upon the *families* that call not upon thy name.' Compare this last passage with Mic. ii. 3, 'Against this *family* do I devise an evil,' where the word family is φυλὴ in the Greek, indicating that it is synonymous with γενεὰ. Quotations might be multiplied *ad libitum*.

"The assertion that γενεὰ is confined in the New Testament to the single meaning to which Dr Brown would restrict it, is totally destitute of proof; and in the majority of cases where the word occurs, it might with equal propriety be rendered nation or family. 'All the nations shall call me blessed,' (Luke i. 48,) is as good a rendering as can be given. Parkhurst says that the word has the meaning of family in a wider or narrower sense frequently, and that it also signifies posterity, which is concurred in by Liddell and Scott.

"It would be well if controversialists would oftener remember how much a cause suffers from the attempt to substantiate it by weak and pointless arguments.

The Literary Gazette: a Monthly Record of Literature. Jan. 1865.

As this first number of a new periodical has been sent to us, we think it as well to warn the religious public against it. It contains in its third page an article against the Sabbath, which betrays the *animus* of the conductors. Why it should, in its first number, have gone so far out of its way as to make this bitter attack upon the religious public, we do not know. It is a blunder as well as crime; and will put religious publishers on their guard. The article indicates throughout the spirit of the scoffer. There are no bigots so intolerant as the class to which the writer belongs, who are always complaining of the bigotry of evangelical churches, and praising the liberality, candour, and tolerance of Romanists and infidels. To them the Bible is the most bigotted of all books; the most intolerant of all intolerant writers are David in his Psalms, and John in his Apocalypse; and the most intolerant of all scenes and events is the judgment-seat of Christ.

Perhaps the article referred to was meant as a "fair warning" to religious men, and an intimation to the public that books or journals advocating the sanctity of the Sabbath will find no mercy from the *Literary Gazette*.

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Antichrist. The First Resurrection: Two Advent Sermons. By W. R. Clark, M.A., Vicar of Taunton. Rivingtons. 1865.

We are of those who believe in a future Antichrist, or rather in *a more fully-developed* Antichrist; but we are not prepared to say that Antichrist does not already exist, or that the Church of Rome does not exhibit many of the features of the man of sin, or that it has never claimed divine worship for its head. We dislike the attempts to explain away the evil that is in Popery; and we dislike also the attempts to lay so much "lawlessness" to the door of the "mob" or democracy. We are no democrats; perhaps we should be denied even the name of "liberals;" but we must say that the evils of earth, its revolutions, revenges, oppressions, have, so far as history has yet showed us, had their root in despotism. The greatest enemies of the peace of Europe have been its own sovereigns; and the real fomenters of revolution have been the despotic powers, whether statesmen or princes. It was Prussian despotism that nearly embroiled all Europe a few months ago. It was a monarch who invoked the most sacred name of God, that has been the plunderer of Denmark. It was one who holds that *his* crown was directly from God that sought to take the crown of a brother-king; and no revolutionary democrat, even of the old French type, has acted more in the spirit of lawlessness than this monarch, who, like Napoleon the First, put the crown upon his own head, calling heaven and earth to witness that he ruled for God! Having made these remarks, as suggested by some statements in these two sermons, we may add that the reader will find in them much important truth well stated. The author is a millennarian; but at p. 28 he almost says that he would not have been so had not the early fathers been so, (but what then of Origen, Augustine, Jerome, &c. &c.?) which is making a little too much of the Church and too little of the Bible. We give two specimens:—

"I will not dwell upon the words of St Paul, 'Christ the first-fruits, afterwards they that are Christ's at His coming,' because they are susceptible of a more general meaning. On the other hand, however, I do not think we should pass by our Lord's words, recorded by St Luke, (xiv. 14,) with reference to those who should do good single-mindedly and disinterestedly, 'Thou shalt be recompensed at the resurrection of the just.' It would have been quite as easy to say, 'Thou shalt be recompensed among the just at the resurrection,' if He had meant that; but He did not say so. He used words which seem at least to represent the just as rising by themselves.

"Still stronger are our Lord's words, recorded by the same evangelist, (xx. 35,) 'They which shall be accounted worthy to obtain that world, and the resurrection from the dead.' Will not all attain to the resurrection from the dead? So we are taught to believe. Must not, then, this especial worthiness have regard to a special resurrection? The same truth is implied in the very similar language of St Paul, (Phil. iii. 11,) 'If by any means I might attain unto the resurrection of the dead.' It surely is not too much to say that this resurrection was regarded by St Paul as some great privilege which he was desirous not to miss. How could he use this language if there is but one resurrection, of which all are partakers in common?

"I have dwelt upon these texts, because they seem to me to bear no uncertain testimony to the resurrection of the righteous as preceding that of the wicked, and because they furnish the best answer to the objection of those

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who say that the doctrine of the first resurrection is contained only in an obscure and highly figurative passage in the Revelation of St John. It is clear that the doctrine is not found there only. Whether that passage be so obscure as the objection seems to imply, we shall now proceed to consider. Of a certain class, whom we shall describe presently, it is said, in the fourth verse, that 'they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished. This,' it is added, 'is the first resurrection.' Now, there are several ways of getting rid of this testimony. One of them is to deny the apostolic origin of the book in which it occurs. But I can find no better reason for its rejection than its containing doctrines which are not to the taste of those who reject it—a reason which I hope most of us will pronounce to be inadequate. The other way is to interpret the passage differently, and we do not deny that those who differ from ourselves in interpretation have a right to be heard. The ordinary alternative, so far as I can ascertain it, is to make these words apply to a spiritual resurrection. Let us see whether such an explanation be admissible. The principal argument for it is found in the word *souls.* 'I saw souls,' says the seer. But, say those who deny that there is in this place a reference to the resurrection of the body, there is nothing here said of any bodies that St John saw; only souls are mentioned. True; but let us see what he says of these souls. 'I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and,' he adds, 'they lived and reigned with Christ a thousand years.' Now what is the meaning of the words 'they lived?' It could not refer to a spiritual resurrection, because those who are spoken of are the most eminent of Christians. What then can it mean? Let us ask rather in what sense any souls can be said to be dead. They are dead simply as being separated from their bodies. That is what we mean when we say that any one dies. And so, of course, when we say of disembodied souls that they live, we in like manner mean that they are united again to their bodies. Such, I think, is the natural meaning of the words; and such, I venture to affirm, is their meaning in this place. That this is not the view of millenarians only will be made plain by a quotation from the Commentary of the late Professor Moses Stuart, who was entirely opposed to their opinions. 'How can we well avoid,' he remarks, 'coming to the conclusion that ἔζησαν, (the world translated 'they lived,') here must mean *reviving*, or *rising from the dead?* The use of ζάω, (the same verb,) elsewhere in the Apocalypse shows very plainly that it may mean *revived, lived again*, in reference to the body which had been dead. Thus the Saviour speaks of Himself (Rev. ii. 8) as being He who had been dead, Καὶ ἔζησε, *and had revived, lived again*, after the death of the body. Thus, too, it is said of the beast, (Rev. xiii. 14,) which had the deadly wound of the sword, that it revived (ἔζησε). So much for the mere language of this passage. Its connexion teaches us the same. 'The rest of the dead lived not again until the thousand years were finished.' Now it will not surely be denied that the resurrection in both of these cases is of the same kind. If the first resurrection be a spiritual reviving, then so must the second. If the second resurrection refer to the union of soul and body, then so must the first. The inference is clear. To say that they both refer to a spiritual resurrection would be not only to teach the baldest universalism, but to render the latter part of the chapter unmeaning. Nothing can be more certain than that St John refers in ver. 12 to the resurrection of the body, when he says he 'saw the dead, small and great, stand before God.' Must we not, then, conclude that the resurrection spoken of in the 5th verse is of the same kind, that it is a resurrection of the body?"

"Thus there are many good, amiable people, who are very decent members of society, very kindly neighbours, very respectable in all the relations of life, who have yet no idea of giving up any great portion of their time for the ac-

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complishment of any ends or objects beyond their own interests. Ask the first half dozen, even of our communicants, what they have done for the extension of the kingdom of God, and what self-denial they have undergone, in order to do it, and you know beforehand what answer you may expect. They may have given some of their spare money—what they did not want—or some of their leisure time, for Christian work; but what have they denied themselves for it? Have they eaten plainer food, or worn plainer clothes, because they wanted to do the work of God with their money? Have they shortened their hours of relaxation or of sleep, because they wanted their time for the service of Christ? Many have done this—many thousands from the day when the gift of the Holy Ghost descended upon the Church to this day. Multitudes have made the will of God their first thought, and their earthly interest or pleasure their second, and multitudes have had no second thought. But they are the exceptions, even among those who have undoubtedly striven to walk in the footsteps of Christ, and trusted in His merits. Apply these words of the Apocalypse and the parallel expressions of St Paul to the ordinary type of Christian—I mean of real and true Christian—and you will see the ludicrous incongruity of the two characters. We may hope of very many, that they will be saved, that they will be owned as members of the flock of Christ; but the proportion of them who inherit the spirit of the martyrs, who literally and earnestly take up the cross and follow Christ, has probably never been large, and in our own day cannot be so considered. In this Church, for instance, we may hope there are many who will be saved, and find a place in their Father's house: we have no right to suppose that there are many who will have a part in the first resurrection, and reign with Christ."

Stones crying out, and Rockwitnesses to the Narratives of the Bible, concerning the Times of the Jews, the Evidence of the last ten years collected. By L. N. R. London: The Book Society. 1865.

Though we may not indorse the writer's adoption of Mr Forster's theory as to the written rocks, we can say that this is a most thoroughly readable, interesting, and profitable volume. There is a very large amount of curious and instructive information gathered together here; and no one can read it without being struck with the amount of *collateral* evidence that exists in a variety of forms, for the authenticity of the Bible record. A Christian reading it finds his faith strengthened by these many concurrent testimonies; a sceptic reading it cannot but find his unbelief shaken, and a prepossession (to say no more) created in favour of the historical accuracy of Scripture. We cordially thank the accomplished authoress for her volume.

The Bible Manual: an Expository and Practical Commentary on the Books of Scripture, arranged in Chronological Order; forming a Handbook of Biblical Elucidation, for the Use of Families, Schools, and Students of the Word of God. Translated from the German Work edited by the late Rev. Dr C. G. Barth. London: J Nisbet & Co. 1865.

This is a wonderful volume, both for its amount of information and its cheapness. Only twelve shillings for an imperial octavo, of more than a thousand pages! We should not like to give an unqualified commendation to any commentary on the Bible. Nor do we propose in the present case to do so. But the reader will find it, upon the

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whole, excellent; useful in its arrangement and satisfactory in its elucidations. A single paragraph will show its *spirit:*—

"We cannot but be astonished at the decree of divine love manifested in the salvation, now that it has appeared. The work of creation is undoubtedly great; as he who does not yet understand may learn from Isa. xl. 12–26. Still more marvellous is the work of redemption. Not to speak of the plenitude of mercy towards an ungodly and sinful world which it presupposes, (Rom. v. 6,) nothing that bears the name of love can compare with that of God, in *giving up* His only-begotten Son, that whosoever believeth on Him might not perish, but have everlasting life, (John iii.; Eph. iii.) Is the incarnation of the Son of God a riddle to you? The riddle is solved by the infinite love which is therein manifest. You cannot comprehend how the divine and human natures can have been united in one person. You say that either the human must have been at once absorbed by the divine, or that the divine must have been circumscribed by the human. You allege that what is infinite cannot, for that very reason, adapt itself to what is finite. Such language, however, shows that he who uses it does not understand what love is, and how its very nature is to restrain and deny self, and to suffer all things. He must himself have sparingly exercised self-denying affection; for otherwise, he would have been better able to understand the love of God, relinquishing the throne of glory, and becoming man. To empty itself is the manner of love, (Phil. ii.;) and therefore it was that He who is the Son of Infinite Love (Ps. ii.) cheerfully undertook to accomplish the salvation of man by the most complete self-impoverishment. And for this very thing, it was given unto Him as a reward, that the humanity which He had assumed participated in His return to glory, and was exalted along with Him. No doubt this also is a riddle to many in our day; and there are reckless tongues which blasphemously designate the adoration of Jesus idolatry. They do not reflect that we are all called to the glory of God, (Rom. v. 2, Greek text;) and that, consequently, (Ps. viii.; Heb. ii.,) in the person of His Son made man, humanity also might be exalted to His throne."

The Opened Book.—Three-and-twenty Lectures on the Revelation of St John. By W. A. B. PRESBYTER. Dublin: Hodges, Smith, & Co. 1865.

As an exposition, this volume will not commend itself to any one; but as a book of fresh thought, it will win the favour of every one who reads it. It is perhaps fragmentary, or, at least, non-consecutive in its subjects as well as in its way of treating them. But it contains much that one likes to dwell on; and is really a book full of matter, written by one who has something to say.

Extracts.

The Spanish Jews.

WE went over the pathless common to the Jews' churchyard, which, without any enclosure, looked like a field with low flat tombstones, upon each of which a Hebrew inscription was to be seen. Here the women assembled on the Sabbath, adorned the graves with burning lights, and sat in conversation, or sang choruses to the accompaniment of stringed instruments. The view

from this spot over the bay is inexpressibly beautiful. As we were standing here, the caravan, a long procession, passed over the beach, where the waves, white with foam, rolled up on the sands; we followed it, going through a ravine with towering, dusty cacti and fig-trees. Down by the sea, the billows were dashing high over the ruined mole; we got a good drenching once or twice. We were obliged to creep over, or get over as we best could, heaps of earth and broken walls, then again to mount and to seek a footing, till, at last, through thick and thin, we reached an opening in the wall of the town, which led to a tan-yard or slaughter-house, or piggery might have been the most appropriate term; and we stood again in one of the rough, break-neck streets, whence we passed into a small lane, and entered the most considerable saleroom for embroidered slippers, worked cushions, studs, and brooches. Inside of the low outer door, the house was very handsome; there was a paved court-yard, surrounded by slender pillars; a stair-case, inlaid with squares of porcelain, led up to an open passage with small rooms—a complete bazaar, crowded with articles richly embroidered in gold, works of morocco leather and metal. The rooms were redolent of the perfumes of roses, musk, and myrrh. The young Jewish girl, who shewed us about, was very slender and pretty. Her mamma was on a larger scale: she might have sat as a model for Judith—that is to say, an old Judith,—relating to her grandchildren the story of Holofernes. Friday is a day kept sacred by the Moors; and therefore on that day the gates of Tangier are closed as long as prayers are being read in the mosques. Collin was not aware of this regulation, and, after our town wanderings, had set off on an excursion into the country. In the afternoon he came back, and went from gate to gate, but in vain, he could not get into the town. He had nothing for it but to stroll about, and in so doing he came to the Jews' burying-ground. The women had ranged their lights on the graves, and were sitting among them, singing, and playing their instruments. An old Jew showed him a path which led up to the castle, where the Pasha resides, and told him that it was only by this way he could enter the town at that time, for there was a little gate between the castle and the town always kept open. Through this gate he reached us, although the prayers were still going on in the mosques. I also ventured out into the streets and the campagna without a guide. No one was rude to me; indeed a couple of Jews were rather too pressing in their civilities; they pushed the little Moorish children to one side, although they were scarcely in my way. A Jew, very shabbily dressed, but grinning from ear to ear, insisted on my going with him into a side street. I asked him what was to be seen there. "A Jew's house," he replied, bowing humbly, and making many grimaces. My curiosity was aroused, and I followed him into one of the little narrow alleys; we were quite alone; he wished me to go further up within this inclosure; I became rather dubious whether I should trust him or not. With all his poverty, the man looked honest; yet I had a good many gold pieces about me—was I on the eve of meeting with an adventure? He stopped before a low door in the wall, took a step down, stood again, and again beckoned to me; I followed him. We entered a small paved court, where a dirty old Jewish female was employed in some household work. A few steps up a rude staircase brought us to a little open room; here lay a pale young woman, with a mat over her, and an infant in her arms. "A Jew's wife—a Jew's child!" cried the man, laughing and jumping about. He took up the baby and held it before me, that I might see it was really of the race of Abraham. I had to give it a little money. The woman took one of the cushions she was lying on, and gave it to me for a seat. The man kissed his pale pretty wife, then kissed his child, and looked very happy. The whole furniture of the apartment appeared to be composed of some rags and one large jar. The next day, I had an opportunity of seeing the contrast between the abode of a poor and a wealthy Jew. The richest

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Israelite had invited me, through Sir John Drummond Hay, to come to his house and see how one of the leading Jews at Tangier lived. He came himself for me, because Sir John, with the English consul and many other friends, had gone to a large hunting party, which I did not feel inclined to join. More than one hundred persons had gone to hunt or to look on. Jonas Collin rode a fine-looking Arabian horse, a gift from the Emperor of Morocco; it had a pedigree tracing back through five hundred generations. They all set off at a furious gallop. The Israelitish merchant, dressed like myself, in the French style, took me to his house; it was situated in quite as confined an alley as that where, the day before, I had visited the poor Jew. The house itself, seen from the outside, did not look much better; there was a grated square hole in the wall, and a low door; but when I had crossed the threshold into the little forecourt, everything wore another appearance. The floor and the stairs were laid with slabs of porcelain; the walls seemed to be composed of polished white stone; the rooms were lofty and airy, with open colonnades leading out to the court. The light fell from above. Within sat the young wife, equipped in her costly bridal dress, evidently that I might see it. No eastern princess could have been more magnificently dressed; she vied with the splendour described in the "Arabian Nights," when Haroun-al-Raschid went forth in search of adventures in Bagdad. She wore a long, open, green velvet dress, embroidered in gold, with a white silk petticoat under it; a long red silk scarf worked in gold; a brocaded bodice with several buttons, each button being a pearl; a veil of golden gauze hung over her bare arms, which were covered with splendid bracelets, as her fingers were with costly rings. Her hair, according to the Jewish fashion, was shaved off, but false curls hung from the blue silk turban on her head, in the centre of which, just over the brow, sparkled a large jewel. Her earrings were so massive that they resembled small stirrups. She really was quite a splendid sight to gaze at, and she was young and handsome, with coal-black eyes and shining white teeth. Her husband turned her round on the floor, that I might see her on all sides. She spoke Arabic to him, and a few words of Spanish to me. They were both very lively, but still more so was their little daughter, of three years of age; she was also resplendent in velvet and gold; laughingly, she offered me both her hand and her mouth; and after this cakes and orange liqueur were brought in. The wife's brother joined us, along with two older ladies, members of the family; they were not in their bridal apparel, but, nevertheless, were dressed in a peculiar style. The Bible, with the English and the Hebrew texts, was brought forth, and they were greatly surprised that I—as every schoolboy in our Latin Schools is able to do—could read the whole of the first verse of Genesis. My kind host conducted me again to my home; but when, on the way to it, we were passing another well-appointed Jewish house, in which his sister and brother-in-law resided, he wished me to go in. Here the inner court had a large glass roof, which rested upon green pillars, and rose to the height of three stories, forming an immense hall, which was hung with tapestry, and had matting under foot. Small open cabinets, one filled with a number of Hebrew books and manuscripts, one with views from the Bible, and others with articles of household use and luxury; all seeming to proclaim what a pleasant abode this must be. The lady of the house, who was no longer a young woman, was dressed in black, and wore a handsome head-dress, received me very kindly. There were other ladies present, and some children, but they all spoke Arabic: only the husband, who soon made his appearance, spoke English. One of the little Jewish boys amused himself very much during my visit: he hid his face behind dresses and curtains, bursting, however, constantly into fits of laughter, but he was very much embarrassed when I drew him forwards, and asked him his name, and every other question I could think of. His

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mother translated to him what I said, and prompted the answers, with which he was not very ready. I observed that, afterwards, in a corner with the other children, he raised himself upon his toes, and stretched his arms up, to show how tall I was. My comical young friend was called Moses; a nice little fellow he was. I hope that he may live, and grow up; and if he should be as tall as I am, how I should laugh! When we came out into the street, we saw a number of Jews, one of whom was entirely dressed in red satin. Among the crowd was a little negro boy, in white clothes, with a gold-embroidered scarf, and with silver bracelets on his black arms. It was quite evident that he was vain of his dress and appearance. I asked if it were any particular day, and heard that both the Moors and the Jews were celebrating a festival.—*From Hans Andersen's Work "In Spain."*

A Roman Citizen on the Condition of Rome.

THE *Star* publishes a letter with the signature "A Roman Citizen," vouching for its being "from the pen of a Roman, who thoroughly understands the political and social condition of his native city." The following is a passage:—

"Every Pontificate is only a substitution of a new set of insatiable harpies who replace themselves with interminable alternation. From this arises in the governors their antipathy to whatever institution is opposed to its bureaucratic despotism, to whatever innovation may be called for by the demands of modern society. Everywhere is a servility the most abject and poverty the most degraded. Now not labour but idleness furnishes the motives of political and private economy; not capability but prostitution makes and unmakes men. Immense is the crowd of paupers and beggars, and the industry of theft is propagated as well among the class of the governors as among the crowd of the governed. Hence legalised rapacity forms the example, the support, and the foundation of illegal theft. Hence it is that the bands of vagabonds and of robbers multiply day by day, and there is no house that now is secure with all its bolts—there is no man who, even on the public road and in broad day, does not fear to be assaulted and robbed. Every noble resource is shut to the willing citizen—both art and commerce, which are the great supports of every people. Scarcely are tolerated the poor exchanges of the articles of the first necessity. Finally, the tribunals which are the most imperative need of whatever society, even the most clownish and retrograde—even the tribunals are in Rome a mockery where arbitrary power has a thousand judicial forms to hide itself under, and where in the midst of the chaos of laws snares are hidden. The right there groans under the load of a proteiform legality. Religion, which gives so noble a base to the morality of a people—religion is in Rome an old plaster, a court costume, a formulary of empty and sottish superstition which accommodates itself to every vice, and opens a wide road to the greased pole at whose top is an idle life."

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Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—I have been prevented from writing as soon as I intended, to say that, whether you meant it or not, I think the notes you appended to my article (p. 74) in the last *Journal of Prophecy* must prejudice readers in general against it.

I have no doubt "Tyre, Sidon, Edom, Moab, Egypt, &c.," *will* all be resuscitated.

This is a point of great importance; for if these be the nations that will come up against Jerusalem in the "last days," (Ps. lxxxiii. 3–12,) this gives a deathblow to the *year-day historical* system, which applies Scripture to ten European *Western* kingdoms now existing.

The resuscitated kingdoms will certainly have *kings* over them; but why should they be dead men brought to life again? The kings are specially mentioned in Jer. xxv. 19–26; which chapter contains Jerusalem's woes, first and last.

After saving "Judah first," (Zech. xii.,) does not the Lord come with dyed garments from *Bozrah?* (Isa. lxiii. 1, xxxiv. 1–10.)

Is He not the Star that will smite the corners of *Moab?* (Num. xxiv. 17;) and come on a swift cloud to smite *Egypt*, and then heal it? (Isa. xix. 1, 22.)

Will He not also heal *Assyria?* for does not Scripture say, "Blessed be *Egypt* my people, and *Assyria* the work of my hands, and *Israel* mine inheritance?" (Isa. xix. 25.)

So, though the Stone of Israel will dash all these kingdoms to pieces at His coming, they will not be equally destroyed.

Some of them will be given to Israel, (see Jer. xlix. 1; Zeph. ii. 8, 9; Num. xxiv. 18, 19; Amos ix. 12.)

All this proves the future existence of these kingdoms; for how can the Jews be restored, and their country become so rich as to excite the cupidity of the Antichrist, without neighbouring *Eastern* nations being resuscitated also?

At the Messiah's reunion with Israel, will not *Tyre* be there with a gift? (Ps. xlv. 12.)

If we prove that Tyre will be resuscitated, may not other places be so too? —Believe me, dear sir, yours in the love of the truth, H. M. L.*

To the Editor of the Quarterly Journal of Prophecy.

SIR,—In the *Quarterly Journal of Prophecy* for January 1865 it is stated, in an editorial note at the foot of the first page, that Articles I. and II., on the First Resurrection, and the Imprisonment of Satan, are from the pen of Mr John T. Demarest, and that they "evince a full and excellent knowledge of the topics brought under discussion."

I venture to hope that in the next number of your Journal you will be so good as to give insertion to the following remarks upon those articles, by one who views the subject from a different platform.

At page 2 Mr Demarest avers that the vision shown to the apostle in Rev. xx. 4, *must* indicate a literal resurrection of dead men to life again,

* We did not mean to "prejudice," but to "caution," our readers against our correspondent's theory. There is a confounding of two things in the above letter, viz.—the resuscitation of the nations referred to in unbelief and idolatry *before the Lord comes*, and their resuscitation and conversion *after He comes*. It is the former, not the latter, that we question.—*Editor.*

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because it is written that "this is the first resurrection;" and after giving sundry quotations from the Book of Revelation, he proceeds:—"Now, since all explanations thus given in this prophecy are expressed in literal language, it follows, by fair and necessary inference, that the first resurrection will be a true and proper one. If the explanation of a symbol be itself a symbol, then the Revelation will be a book of inexplicable enigmas."

The obvious meaning of the above extract is that all the explanations of symbolic visions in the Book of Revelation are given in language plain and easy of apprehension, and to be literally understood in the ordinary sense of the words and terms in which such explanations are couched.

As a test of the value of such an assertion we have only to turn to chap. xvii. 7–18, where the angel intimates, "I will tell thee the mystery of the woman and of the beast that carrieth her." The angelic exposition of the symbolical beast and woman has given rise to as much diversity of opinion as to its interpretation, among literalists and pre-millennialists, as the vision in xx. 4–6 does between pre and post-millennialists.

Further, as regards the dictum that *the first resurrection* could not have been applied by Divine inspiration to explain the symbolical vision of ver. 4, unless a resurrection of dead men to life again had been intended to be portrayed, let a definition of the word *resurrection* be sought. And where shall we find one more precise and accurate than *life from the dead?* In Rom. xi. 15, St Paul, describing a great religious revival, which every pre-millennialist will admit to be synchronical with what is delineated in Rev. xx. 4, designates it as *life from the dead*, or, in other words, as *a resurrection;* for the terms might with perfect propriety be transposed. And since in the one case nothing more is signified by *life from the dead* than a quickening from spiritual torpor to a state of religious fervency, there can be no ground for maintaining that *resurrection* in the other case *must* mean a literal resurrection from death to life. All that the expression in Revelation asserts will prove to be equally accurate and just, whether the vision be found to prefigure a literal rising from the grave, or merely to foreshadow such a *life from the dead* as that foretold by St Paul in his Epistle to the Romans.

In the lower half of page 2, Mr Demarest, arguing that ver. 4 must predict a literal resurrection from the dead, says, "*The rest of the dead* (ver. 5) mean the literally dead, *as all must admit.*"

How strangely ill-informed Mr Demarest must be as to the post-millenarian interpretation, against which he pronounces so loudly and confidently. Where does he find any commentator holding (ver. 4) to intimate figuratively the rising up of a righteous class, and who does not in like manner interpret the living again of the rest of the dead, as prefiguring the spread of wickedness upon earth after the loosing of Satan at the end of the thousand years? These two events, the loosing of Satan and the living again of the rest of the dead, are to happen at the same period—viz., at the termination of the millennium, when *the little season* mentioned in ver. 3 has its commencement; and it is not until the close of this little season that the resurrection foretold in ver. 11–13 is to take place, which makes it evident that whoever *the rest of the dead* may be, they are not identical with those whose resurrection is prophesied of in ver. 11–13, and whose rising is to be at a different epoch from that of the rest of the dead, (ver. 5.)

And again, Mr Demarest's extraordinary ignorance of the literature of even the pre-millennial side of the question is manifested by the assertion in the lower half of page 4, that, "So clearly is it declared that the first resurrection will be of the holy alone, but the second of the unholy; and that there will be an interval of a thousand years between the resurrection of the saints at the beginning of the millennium, and that of the wicked at its close."

It must be presumed that Mr Demarest has never read or heard of the

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interpretation put upon chap. xx. by Molyneux, and the large and growing class of interpreters who assent to his view, that the resurrection of both righteous and wicked will take place at the opening of the millennium; and that whoever *the rest of the dead* may be, they undoubtedly are not the wicked *as a class*. Certainly one whose reading upon the subject is so very limited as that of Mr Demarest, has little title to dogmatise upon the views of others and to pronounce *ex Cathedrâ* that they are utterly untenable, and amount to a virtual rejection of the revelation of the Most High. It is obvious that he has not even the most superficial acquaintance with the writings of Dr Fairbairn or Dr Brown, the most eminent living expositors of the post-millenarian interpretation of unfulfilled prophecy; and it is a fair assumption that he has equally little knowledge of the writings of some leading authors on the pre-millennial side. To speak positively on so difficult a subject is not wise, even in those who have the largest acquaintance with all that can be said on either hand; whilst it is especially unbecoming in any whose general knowledge upon the question is at best but very superficial.

At page 3 Mr Demarest argues that the figurative interpretation of Rev. xx. 4 proceeds upon the hypothesis that the vision designates "those who shall hereafter be renewed, and appear in the Church with a disposition like that of the martyrs, confessors, and other departed saints." This may be accepted as a fair statement of the post-millenarian view of the vision. But what can Mr Demarest possibly mean, when in the very same paragraph he goes on to say, "Now let us for a moment examine this hypothesis. According to it the sense is as follows: *this is the first regeneration.* But do any of the saints, separate from the body, need regeneration? And where, in the whole Scripture, is there a promise which relates to the regeneration of any of the dead at Christ's coming, or at any other time?"

It seems impossible to put any other construction upon the foregoing than that Mr Demarest does not understand the English language, or that he is lamentably ignorant of the subject that he is writing about. He first gives his own definition of the figurative interpretation of the vision—viz., that it depicts "those who shall hereafter be renewed, and appear in the Church with a disposition like that of the martyrs, confessors, and other departed saints;" and then he proceeds to controvert this view, on the ground of its implying the regeneration "of the saints separate from the body."

After this argumentative specimen, Mr Demarest proceeds, "Again, if the *living* of the departed saints, martyrs, and confessors, means a moral regeneration, then they could not have been saints at all; but even on this false and baseless assumption, it follows that *the living* of the rest of the dead must likewise denote a moral regeneration; and thus there is left in this chapter no prediction at all of any true and proper resurrection."

It is frequently urged by pre-millennialists that the rarity of any reply to their effusions, is a tacit admission by post-millennialists of inability to furnish a satisfactory answer. And, in one sense, this is not far from the mark, for so confounding are the crudities gravely enunciated, that it is to the last degree difficult and puzzling to know where and how to grapple them. Opinions must have some substratum of sense and soundness, if they are to be seriously and soberly met and refuted. It is hard to imagine what can have been in the head of Mr Demarest when he penned the pages now under notice. Where does he find prophetic interpreters holding that departed saints need a moral regeneration? and by what process of delusion does he bring himself to affirm that if ver. 4, 5 are figuratively explained, then chap. xx. contains "no prediction at all of any true and proper resurrection." Ver. 12, 13 contain a vision of a resurrection wholly independent of ver. 4–6, and unaffected by any views as to their meaning, insomuch that it would stand upon its own ground if those verses were altogether expunged from the record. If Mr Demarest had even a tolerable acquaintance with

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the writings of the leading living pre-millennialists, he would know that they are by no means unanimous in holding *the rest of the dead*, ver. 5, to be identical with the dead of ver. 12, 13. And since he is so little versed in the writings on his own side of the main question, it can scarcely be matter of surprise that he should display such ignorance of the post-millenarian interpretation as is evinced by his argument against "the regeneration of any of the dead at Christ's coming,"—a notion which may be presumed to be indebted for its origin to the imaginative powers of Mr Demarest.

In paragraph three, pages 2, 3, it is maintained by Mr Demarest that the vision narrated in Rev. xx. 4 cannot be interpreted figuratively, because it is not a prediction expressed in figurative language, but "is exhibited by symbols, accompanied with a literal explanation of them;" and that "to confound a prediction by figurative language with a prediction by symbols, is wholly inadmissible."

Let this dictum be applied to the symbolical vision of the ascent of the locusts from the bottomless pit in chap. ix., and if it is wholly inadmissible to interpret symbols figuratively, we must be bound to believe that a plague of real locusts is foretold; and (to carry on Mr Demarest's process of reasoning) as the symbolical vision is accompanied with a literal delineation of the locusts, we must anticipate that their shapes will be like horses, and that they will have crowns like gold on their heads, with faces like men, and hair like women, and teeth like lions, and tails like scorpions. Under Mr Demarest's mode of interpretation, he is bound to accept all this literally.

In like manner, the symbolical visions of the white, red, black, and pale horses, with their riders, in chap. vi., must be literally interpreted, because being symbolical and narrated in plain language, it is inadmissible to confound them with figurative prophecies.

In the upper half of page 4 Mr Demarest writes, with reference to Rev. xx. 4, "If John had meant to designate martyr-like men, he would not have employed the word ψυχή, since it is never so used in the New Testament—that is, there is not a single passage in which it means men who have a disposition like that of others."

As a test of the accuracy of Mr Demarest, and of his value as a critic on the niceties of the Greek language, it will be found that there are no less than three passages in the Book of Acts alone where ψυχή occurs in the sense in which he pronounces that it is never found in the New Testament—viz., in chap ii. 42, 43, vii. 14, and xxvii. 37; and it is similarly used in Rom. xiii. 1, and in 1 Peter iii. xx. And in the very Book of Revelation itself—viz., in chap. xviii. 13—it occurs with the same signification; as it does also in xvi. 3, though here it is applied to all that has life in the sea—"every living soul died in the sea." In Ezek. xxvii. 13 it is met with in the precise sense of Rev. xviii. 13. In Luke ix. 56, ψυχὰς ἀνθρώπων is used to denote living men—evidently men like ourselves, alive in the flesh; and in "Parkhurst's Lexicon" numerous passages are cited where the word is so found both in the Septuagint version of the Old Testament, as well as in classical authors.

At the top of page 12 Mr Demarest writes, "While it is certain that a day, in this prophecy, is used for a year, and a month for thirty years," &c. Comment upon this passage may safely be left to the author's pre-millenarian brethren, numbers of whom will doubtless be ready to join issue with so heterodox an assertion. Nothing can be more damaging to any cause than the iteration so frequently met with in the pages of pre-millenarians, 'that this, that, and the other are *certain truths;* whilst the opinions alleged to be thus certainly true are controverted by writers of equal eminence, holding the pre-millennial advent. The effect is to make numbers turn contemptuously away from the subject altogether, as though it deprived of their common sense all who give themselves to the study of it. So far from positive-

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ness and dogmatism adding weight to argument, they tend rather to raise a suspicion of their being resorted to from an undefined feeling that the case is not strong enough to stand upon its own merits.

In conclusion, I beg it may be distinctly understood that the foregoing remarks are simply intended as a reply to arguments alleged by Mr Demarest as *proving* that our Lord's second advent, and a contemporaneous rising of the righteous dead, (the wicked remaining in their graves,) will be pre-millennial; which allegations on his part must be held to be backed by the weight of the editorial imprimatur in the note at the foot of the first page.

As to whether *the advent* will be pre or post-millennial, I offer no decided opinion, though admitting that my expectations gravitate towards the latter hypothesis. But the more the subject is studied, the greater the difficulties which are found to surround it; and certainly those difficulties are in no way lessened by the extraordinary diversities of interpretation met with in the pages of pre-millenarian writers, maintaining that the language of prophecy in the Bible is to be literally understood. One living pre-millennialist author of no mean celebrity sets out with the doctrine that as all Scripture is intended for all men,—and it is obvious that all men are not competent to understand anything but what is very literal and plain,—all Scripture must be intended by its Giver to be taken in the plainest and most literal meaning of the words. And nothing is more common than the charge by pre-millenarians, that those who take the opposite view, thereby make the Bible to say one thing and mean another.

The real marvel is that pre-millenarians who advocate literal interpretation, should differ so widely amongst themselves.* That those who interpret figuratively and symbolically, should differ in expounding what they suppose to be intended by the figures and symbols is perfectly natural, and just what might be expected. But where is the much-vaunted advantage of literalism, when no two literalists can agree together as to the meaning of the so-called plain passages of Scripture? Take up the books of Birks, Bonar, Trotter, Molyneux, and a host of others, and vain will be the attempt to extract any connected basis of interpretation from their pages. It may be safely asserted that upon unfulfilled prophecy in general there is the most hopeless disunion amongst them upon points which each declares himself to have plainly proved. Such assertions almost compel the belief that however fluent the makers of them may be with their pens, they have yet to learn what *proof* of a matter means, seeing that in almost every case the conclusions so dogmatically affirmed are as strenuously combated by other pre-millennialists whose opinions are entitled to quite as much weight as those of their opponents.—I beg to subscribe myself, sir, yours faithfully,

William Martin.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—I was lately looking, in the house of a friend, at a number of a popular Bible Dictionary, now in the course of publication in monthly parts. The question of the personality of the Holy Spirit was handled reverently and scripturally; the discussion, however, was so far incomplete, that the writer took no notice of the striking manner in which the emphatic personal pronoun ἐκεῖνος is connected with the neuter τὸ Πνεῦμα in the gospel narrative by St John.

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* They do not differ half so widely nor at so many points as their opponents. The *unity* on certain great points among pre-millennialists is undeniable. Their opponents have hardly a point or a text on which they are agreed among themselves.—*Editor.*

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When the blessed Paraclete, Advocate, and Comforter, the Lord Jesus, was about to withdraw His personal presence from His disciples and take His seat at the Father's right hand, how did He console His hearers under the prospect of such a separation? By the following gracious promise:—"I will pray the Father, and he shall give you another Comforter, [ἄλλον Παράκλητον,] that he may abide with you for ever,"* (εἰς τὸν αἰῶνα,) (John xiv. 16.)

If we had merely this passage to guide our decision, we could not help coming to the conclusion that, not only St John, but our Lord also, whose words the beloved disciple here records, designed to inculcate upon our minds that this promised Paraclete (Advocate, Comforter) is an intelligent personal agent, given by the Father to the Church in answer to the prayer of the Son, and who is abiding, at this very hour, with all the true members of Christ's invisible Church, "which is the blessed company of all faithful people," including within its hallowed pale every godly believer in Jesus, to whatever branch of that catholic and invisible Church he may belong.

But here a question arises—Was this other Paraclete, who was to succeed the gracious Paraclete Jesus, to be, like the latter, a corporeal agent, or must we say of Him as our Lord elsewhere says of the personal God—Πνεῦμα ὁ Θεός? Our Lord twice answers this question in the 14th chapter. First in the 16th and 17th verses—"The Father shall give you another Paraclete, the Spirit of truth."† And again in the 26th verse—"But the Paraclete, the Holy Ghost, [τὸ Πνεῦμα τὸ Ἅγιον,] whom the Father will send in my name, he [ἐκεῖνος] shall teach you all things, and bring all things to your remembrance whatever I have said unto you." This promised Paraclete is therefore an incorporeal, intelligent personal agent.

It may be alleged that the words last quoted are not, in one important respect, a literal version of the Greek original, τὸ Πνεῦμα τὸ Ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος, κ. τ. λ. Here the relative pronoun is not the masculine (ὅν) but the neuter (ὃ;) and the English version should be, "The Holy Ghost, *which* [ὃ] the Father shall send in my name, he" (ἐκεῖνος,) &c. In at once granting this, we are to recollect that as Πνεῦμα (whether denoting a person or a mere influence or emanation) is a neuter noun, it is grammatically followed by the neuter relative ὃ. Yet neither the Greek neuter relative ὃ, nor the English *which* can be allowed to destroy the testimony borne by the masculine noun ὁ Παράκλητος, and the emphatic masculine pronoun ἐκεῖνος, to the plainly-asserted personality of the Holy Spirit.

If it be asked, Can we find a passage in which the neuter τὸ Πνεῦμα, standing by itself,—*i.e.*, without the masculine ὁ Παράκλητος,—is followed by the emphatic personal pronoun ἐκεῖνος? we refer the inquirer to the 13th and 14th verses of the 16th chapter, which I here transcribe with the authorised version:—

"Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you."

An objector cannot here say that the "*he*" of the authorised version should be changed into "*it*," in order to be in literal accordance with the

* Εἰς τὸν αἰῶνα, "Throughout the present dispensation," the phrase may be compared with ἕως ῆςτ συντελείας τοῦ αἰῶνος, (Matt. xviii. 20

† The neuter ὃ and αὐτὸ are connected with Πνεῦμα in John xiv. 17.

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Greek original; inasmuch as we there find in connexion with the neuter τὸ Πνεῦμα the masculine ἐκεῖνος, the most emphatic personal pronoun in the Greek language. We may add, too, that we have here ascribed to the Spirit the unquestionably personal attributes and acts of speaking, *hearing*, receiving, and showing. Whatever may be conceded concerning the other acts, we could scarcely apply figuratively that of *hearing* to an emanation or influence without too violent a departure from conventional usage. And all this does not occur in a poetical and highly figurative composition, but in our Lord's last plain and familiar conversation with His disciples, in which He is evidently intending to instruct them, and give them clear ideas of the true doctrine concerning the promised Paraclete.

We must here assume the truth of our Lord's Deity, as our limits would not permit us to bring forward the scriptural proofs of this glorious doctrine. And if we look at His own command to "baptize in [εἰς] the name of the Father, the Son, and of the Holy Ghost,"—as we know the Holy Spirit to be a person from other parts of the New Testament, is it not scriptural and reasonable to believe that we have here "God the Holy Ghost?"

When we read Acts xiii. 2,—"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them,"—we appear to have the Holy Spirit not only speaking as a personal agent, but also with Divine authority. And it is scarcely necessary to mention the well-known words of Peter to Ananias—"Why hath Satan filled thy heart to lie to the Holy Ghost? . . . thou hast not lied unto man but unto God."

But let us not be satisfied with being able to prove the personality and Deity of the Holy Spirit; let us tremble for ourselves until we know Him as the new creating Spirit of adoption and testimony, of illumination and sanctification, by whose indwelling presence, grace, and power it is that believers are made the temples of the living God.

A Constant Reader.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—Truth is an empress born; but when first she begins to assert her rights, she has few if any adherents; and it is only by successive battles that she hews her way to a throne already occupied by a usurper. This is peculiarly the case with the truths of God; never is one, in any age, received by His people without sharp conflict at every advance. Thoughts like these enter the mind whether one looks back either at the past or at the present. A truth of intense importance to all believers is soliciting a hearing. Will the readers of this Journal give it their earnest attention? The Editor has kindly granted permission to review a paper inserted in the last number of this periodical, entitled "Overcomers and Overcome." It will be well, at the outset, to clear away some mistakes into which the reviewer has fallen.

It is not affirmed, in the syllabus, that by "the kingdom," *only* the reign of the thousand years is intended. It is not meant that in the phrases, "the kingdom of God," "of heaven," "of Christ," "of the Son of man," there is no reference to anything beyond the thousand years. Some of the texts contain principles which will apply to God's kingdom in eternity.

With regard to marriage, it is well to state that no person, guided by Holy Scripture, would affirm that an unmarried life is designed by the Lord for Christians in general. The Holy Spirit rightly considered it best that bishops, (or elders,) and deacons and deaconesses, should be married persons. The writer, in asserting that his opponents read in 1 Cor. vi. 11, "And such *are* some of you," is quite mistaken. They read as the ordinary text does.

Let no one accept his statement of the effects of the belief. The reality is as unlike, both in tendency and results, to those depicted as anything well can

be. Instead of allowing the believer to live as he lists, and instead of being fitted to produce carelessness, the ordinary complaint against it is that it entails "bondage." How, indeed, should the belief that "as we sow we shall reap," and that Jesus is coming to bring His saints to account, be fitted to induce negligence, or to allow of sin? He who looks at God's doctrines, as the spectator from without, imagines that their tendencies must be to evil. So says the world of the cardinal doctrine of justification by faith. So says the Arminian of the doctrine of God's electing love, and of the infallible perseverance of His chosen. Both assertions are erroneous; the ways of God are unlike the plans of man. "But may not a believer say that he cares not for participation in the thousand years; he is willing to give up his hopes of that, in order to indulge himself in carelessness or sin?" That such may be the thoughts of some, is proved by the example of Esau, which the Holy Spirit points out to the saint as a warning. We know that when the time of the bestowal of the blessing drew near, he who had before despised it then vehemently coveted it; but in vain. But *he* will misconceive the matter who supposes that there is no more displeasure to be apprehended from our Lord than merely exclusion from millennial glory. What says Jesus concerning the servant that knows his master's will, and commits things worthy of stripes? (Luke xii. 47, 48.)

Having now cleared away some misapprehensions, let us consider some of the great topics that open upon us in view of the coming kingdom of God. I propose to confine attention mainly to three great subjects:—

1. The future kingdom.
2. The sins of believers.
3. The future judgment of Christ.

For it would detain us too long to go over, point by point, the criticisms upon each text of Scripture cited.

Much darkness rests at present in the minds of most Christians upon those phrases of the New Testament into which "the kingdom" enters. So many senses are alleged, that they are unable to derive any light from many momentous passages, because they cannot tell in which of all the possible senses the phrase is used in each instance. Some will tell them that the kingdom of God means the gospel dispensation; some, the work of the Holy Spirit in each soul; some, the eternal kingdom of bliss.

To the present writer it seems that all the phrases used refer primarily to the kingdom of the thousand years. It is certain that many *must* belong to this period. Such are Matt. xiii. 40–43, where the Saviour is represented as sending forth His angels, who cleanse the present earth of its sinners and their instruments of sin, when the present evil age of the world is past. Such is Matt. viii. 11, where Jesus speaks of the kingdom as collecting together Gentiles from every land, and of their participating therein with Abraham, Isaac, and Jacob, while unbelieving Israelites are cast into the darkness which is outside. Of like quality, again, is the passage where Jesus, having twice spoken of the exclusion of the rich from the kingdom, tells the twelve that, in consequence of their having left all at His command, they should sit on thrones, and judge the tribes of Israel; while He, as Son of man, should take His seat upon His throne of glory, and earth be renewed, (Matt. xix. 23–29.) Such, again, are the words of Jesus to the two sons of Zebedee, when they sought a seat on His right and on His left in His kingdom, (Matt. xx. 20–23.) The kingdom which was in the Saviour's eye was to be inaugurated by the passover's accomplished deliverance for Israel, and by His own drinking wine with His apostles, and admitting them to seats at His table in His kingdom, (Luke xxii. 15, 16, 28–30.)

That these passages, and others like them, refer primarily to the millennial day, will be granted, I suppose, generally by millenarians. Here,

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then, is a clear sense of the phrases, "the kingdom of heaven," "of God," "of Christ."

That after the millennial reign is ended the reign of God and of His saints will continue for ever, is cheerfully allowed; but the future eternal reign will take place under conditions capable of clear discrimination from the temporary kingdom.

That there are a few passages—a very few—in which the reference to the present time is most obvious, is granted also. But, even in these cases, the millennial day is kept in view. The kingdom, as expected by Israel and foretold by the Jewish prophets, was the *manifested* kingdom of God; and had that nation but accepted the call of Jehovah, the kingdom would have come visibly, and in power, in John the Baptist's day. But Israel refused the Lord's summons, as He had foretold. His earthly people were to lie long years in unbelief, while a secret of His bosom—Christ preached to Gentiles—was being fulfilled. As soon, then, as Jesus has heard the blasphemy against the Holy Ghost, He begins to speak in parables, (Matt. xii. xiii.) The kingdom in manifestation was put off; He begins to speak of mysteries of the kingdom, and of the *kingdom itself in mystery*, (Mark iv. 11.) It is of the intermediate period, then, before the manifested kingdom, that the parables of the treasure hid, the pearl, the drag net, and even the wheat and tares, mainly treat. Now is the time, not of the force of the kingdom subjecting all to itself, but of "the *word* of the kingdom," spoken (alas !) in our days in much weakness, (Matt. xiii. 19.) To us, then, that word of Paul's (1 Cor. iv. 20) does not apply; nor do we, as did Jesus, cast out devils with a word, so that we can say, "See ! the kingdom is upon you ere you are aware !"

The word of the kingdom was taken from the Jews, when they rejected the Son of God; and, as a natural consequence, the entrance into the manifested kingdom was virtually withdrawn from them as a nation. To His enemies, to whom He had declared that no sign but that of Jonah should be given, Jesus on one occasion spoke of inward faith in the kingdom as necessary, ere any began to inquire into the manifested millennial glory, (Luke xvii. 21.) To this passage the objector always resorts, though it be the one exceptional instance in the whole series of texts on the subject. Nor does he observe that, *immediately after that brief word to enemies*, the Saviour, *turning to His friends*, proceeds to tell them about the steps which would introduce the outward and visible millennial kingdom, (Luke xvii. 22-37, xviii. 1-8.)

To Col. i. 13, as the strongest text in favour of the present existence of the kingdom, much notice has been drawn,—"Who transferred [aorist] us from the power of darkness into the kingdom of the Son of his love." This refers evidently to the new position given to the Christian when he believes in Jesus. He who was one of Satan's subjects becomes one of Christ's. This is the time of the power of Satan; and, therefore, Christ's kingdom is not yet manifested, but exists in mystery only. And before any shall enter the manifested kingdom, he must appear before the Lord, who will decide whether he be worthy to enter or not.

There are some texts which may be applied either to the present or to the future aspect of the kingdom. Such is that wherein Jesus speaks of the Pharisees shutting up the kingdom against men, (Matt. xxiii. 13.)

But those which speak of violent men plundering the kingdom by force—of harlots entering in, and of the keys of the kingdom being given to Peter—seem to me to be rightly interpreted only of the manifested and millennial kingdom. To what kingdom are we invited who believe in Jesus? (1 Thess. ii. 12.) To the future one of glory; and primarily to the millennial kingdom.

Though, then, there be three phases of the kingdom of God, they can be without much difficulty distinguished by us:—

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1. *The mystery of the kingdom* must continue while the day of grace is running on, and Israel is in unbelief, and the Church of Christ is gathering out of all nations by the Holy Ghost descended from on high.

2. *The manifested kingdom* arises in the day of judgment, after the Church of Christ is ended, and Israel believes, and Jesus has come down from on high, by His power shutting up Satan in the pit, and rewarding His faithful followers with a seat on His throne for the thousand long-expected years.

3. But at the close of the millennium God ceases not to reign, though it be under very different circumstances. It is granted that the Son of God will reign for ever. But Scripture certainly asserts that *His kingdom as the Christ* will cease. It is true, too, that the glory of Jesus will not diminish at the end of the millennial age. But vainly should we seek to make those texts which speak of the Saviour's eternal kingdom silence those which speak of His temporary one.

The millennial kingdom is the Saviour's reign *as the Christ.* Now His reign in that character is temporary. It is to the 8th Psalm that Paul refers in 1 Cor. xv., when he treats of the surrender of the kingdom at "the end." Now our Lord's kingdom, as described in that psalm, is to take place when God's glory is set above the heavens, and when His enemies are yet on earth, (ver. 1, 2.) Jesus rules then over "the fish of the sea, and whatsoever passeth through the paths of the seas," (ver. 8.) But in the eternal reign on the new earth, after Jesus has subjected all enemies to the Most High, the throne of God is set in the new Jerusalem, and the new Jerusalem stands on the new earth, and "the sea exists no more." No longer are there two thrones—one in heaven, and one in earth; but the one throne of the Father and the Son abides in the holy city for ever. Very strikingly is this distinction exhibited in the two passages which were quoted in the syllabus. In the opening of 1 Cor. xv. the apostle declares the gospel which he preached. It was that *Christ* died for sin and rose again. But if *Christ* were thus proclaimed, how could any deny the resurrection from the dead? If the dead rise not, *Christ* has not risen; but God, as we have testified, raised up *Christ.* "Now is *Christ* risen from the dead." "As in Adam all die, so in *Christ* shall all be made alive. But each in his own rank: *Christ* the first-fruits; afterward they that are *Christ's* in His presence. Then the end, when he shall deliver up the kingdom." Thus thirteen times over in that connexion does the Holy Spirit call the Saviour by this one title, (ver. 1–23.) The believer is warned that certain offenders have no part "in the kingdom of *the Christ and God,*" (Eph. v. 5.)

The same distinction obtains in Rev. xx. 4–6. The blessed ones reign "with *the Christ* a thousand years." "They shall be priests of God *and of the Christ.*" What is very observable is that Jesus is never called "the Christ" after that date. The one seeming exception (Rev. xxii. 21) is removed by a recurrence to the best manuscripts, and is omitted by Buttmann, Lachmann, Tischendorf. Never after that date are the saints said to reign *with* Him. The one "*throne of God and of the Lamb*" abide for ever in the city; and while the risen "reign for ever and ever," we read not of their sitting on that throne.

The assertion of the author of the paper in question, that entrance on the millennial and that on the eternal kingdom stand upon the same footing is, I am persuaded, an error. If he will stand by "old theology," or Scripture either, by the terms of eternal salvation as stated, he must give up his assertion. What would he whisper to one anxious about his soul upon a dying bed? Would he tell him that faith alone was necessary? or that he must add to it holiness, the endurance of tribulation and the obedience of good works? (Matt. vii. 21.) Would he say that the sinner *must* obtain eternal life as the reward of worthiness? or as the free gift of God to the unworthy?

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Here his statements contradict one another. "Nothing beyond regeneration is required." "*Faith alone* is our title to eternal life, that alone which gives a legal right to it." "But sanctification also is necessary, as fitting us for its enjoyment." But, then, does not the commencing sanctification of the Holy Ghost attach to the first entrance of faith into the soul? And though the man were to die the next moment, is he not safe? What made the house of an Israelite in Egypt secure from the angel's sword? Was it the blood outside, or the absence of leaven in the house? It was the blood on the door; no matter how much leaven might be found in the interior. I hope none will say that I am contending against sanctification. I am not. But let each truth keep its place. The Israelite was bound to cleanse his house of leaven, *but not in order to its safety from the angel's sword.*

Is not the believer possessed of the Saviour's righteousness? Certainly I never will seek after imputed righteousness, when I already possess it in its perfection; nor will I seek for or work for eternal life, when I possess it already by God's free gift. It was observed in the syllabus that for a believer to be seeking eternal life, when God had already bestowed it, was unbelief. The writer's reply seems to be, "Many believers do not realise that God has given it them; and these, therefore, are to be seeking for it." But Jesus, when directing His disciples to seek after the kingdom, was not addressing the special class of those doubtful about eternal life. Was Paul doubtful about his eternal life? Yet he was in search of something beyond it. What was that? A place in the first resurrection, (Phil. iii.) To those already, as disciples, heirs of eternal life, Jesus propounds the kingdom as a prize still to be sought. The Saviour, when the rich young man asks Him concerning the good works to be wrought in order to eternal life, refers him to the commands of Moses. When he replies that he had already observed them, and wishes to know if there were anything higher still, he is met by the statement of a higher standard than that of the law, and by a promise of a loftier reward than can be found in Moses. But he turns away from so severe a test. And Jesus then addresses *disciples,* and taught them respecting the young man whom He loved, not that the rich cannot have *eternal life,* but that they will not enter *the kingdom of heaven.* And thenceforth He speaks concerning the millennial kingdom, of which a brief but vivid picture is given in ver. 28. Then he generalises the call made to the young man, and tells us that sacrifices for His sake made by disciples will bring them rich reward, (in the kingdom,) and beside that, they shall receive eternal life as the gift of God, (Matt. xix. 16–29.) It is true that the disciples probably perceived not the distinction; but the Saviour asserts it.

There is something for which nothing beyond regeneration is required. That is eternal life—is it not? But there is something for which many other conditions are required. There must be the doing of the Father's will, (Matt. vii. 21,) the confession of Christ before men, the endurance of suffering for Him, (2 Tim. ii. 11-13;) baptism, (Rom. vi. 1-5; John iii. 5.) The diligent servant will enter it; the slothful will be excluded, (Matt. xxv.) The meek, the merciful, the poor in Spirit, the peace-makers will possess it; those wanting in these graces will not. For the references are exclusive, as the Saviour's words in Luke vi. 20–24 make known. Disciples who have their consolation here are not to enjoy it; nor those who have the world's good word.

We next approach the question of the *sins of believers.* Now it is cheerfully granted that the Lord loves holiness, means to produce it in His people, and will finally effect His purpose in all the saved. It is true, too, that our God has set a most lofty standard before us, and that He urges us to the attainment of it by the strongest motives.

But it is denied that believers in general attain any very marked degree of conformity to this standard. What is the actual state of the case? What

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must pastors of any experience say that they have found among those of whose conversion they have no doubt?

Here I am at issue with the reviewer. He assumes that all believers are holy; that there are not two classes of believers; that "all believers love God" and are "doers of good," and suffer tribulation for Christ's sake, and that no believer can so disobey as to incur the Lord's threatenings. That if there be life it must be visible and active. Hence it follows that only unbelievers are guilty of unrighteousness and unholiness; and that, if there be not holiness and obedience, the party is no believer, and never was converted.

This supposes that a Christian *must* be what he *should be*, or he is not a Christian at all; that, unless the planet's calculated place agree with its actual, it is not a planet at all; that all God's children must be good and obedient children, or if "naughty," they are not children at all.

Now this view, I am persuaded, is both unscriptural and untrue in fact. While the Holy Ghost raises high the standard, He shows us shortcomings and transgressions of the most open character among those who yet are owned as God's children. He sets before us two classes of believers: the carnal ones and the spiritual ones, (1 Cor. iii. 1–4; Gal. vi. 1.) He tells us of those slothful, and needing to be taught the first principles of the faith. He tells us of those who were doers of evil, defrauders of their brethren, (1 Cor. vi. 8;) and Jesus informs us that there are branches in Himself who do not bear fruit, and are taken away because of their fruitlessness, (John xv. 2.) Our Lord called one believer "Satan;" Paul calls another "that wicked person," (1 Cor. v.) And the Saviour, after His resurrection, rebukes even His apostles for "their *unbelief and hardness of heart*, because they believed not them which had seen him after he was risen," (Mark xvi. 15.) What says the apostle James of the actual state of things? Jas. iv. 2 4—"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

The Scripture testifies in many places that believers were guilty of actual offences, some of them of the most flagrant kind, and they justified them, (1 Cor. vi. 12–20, v. 1, 2.) "Ye are doing wrong, and defrauding, and that your brethren," (1 Cor. vi. 8;) and yet they were persons who had been washed, sanctified, justified, (ver. 11.) Even after the solemn warnings of his first epistle, there were those who had not taken heed. 2 Cor. xii. 20, 21—"I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed." How does my opponent view this? He says that the having already sinned means, "before they became Christians." And did Paul then receive those who, as he knew, had not repented? How should the apostle tell that they had not repented of their lasciviousness, but by their practising it after their admission to the Church? Which would humble him most, and compel him not to spare, sins before conversion, or sins after profession? Is any discipline provided for sins done before entering the Church?

"The apostle is afraid therefore lest he should have to bewail, not their total want of Christianity, but only its great imperfection." Just so. The incestuous person sinned after his conversion, and was put out for his sin; but the next epistle tells us of the reality of his faith and the depth of his repentance, and of his reception into the Church anew.

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What is the force of the apostle's argument in Heb. iii., iv.? He cites a passage from Ps. xcv., and applies it to the Hebrew believers as a warning relating to themselves also. And then he says in effect—*Who* provoked the Lord? Egyptians? No! but the people of God led out of Egypt by Moses. Who grieved Him? Gentiles? No! but men of His covenant nation, whom He overthrew for their sin. Against whom was the oath of exclusion uttered? Against the *disobedient.* (See Greek.)

It may be assumed that all believers repent of their sins, and are forgiven. But are there not cases, both in fact and in Scripture, where this is not true? Were there not those who were cut off for profaning the Lord's Supper? (1 Cor. xi. 30.)

I appeal with confidence to pastors. Are there not in your congregation those who are believers, but secret disciples? Do you not know some who have died while outside the Church? Are there not those in communion who have quarrelled with some of their fellow-believers, and are not reconciled? Are there not those convinced of baptism, but never baptized? Are there not those received as believers who are not like little children, but stumblers of the little ones? Are there not self-exalters and slothful ones? Lastly, Are there not those justly excommunicated who have died unreconciled to the Church? Now these classes, if we may trust Scripture, are not to enter the kingdom.

Finally, let a few words be said concerning the JUDGMENT OF BELIEVERS. The New Testament witnesses that the day in which we live is the day of grace, the acceptable time, (Luke iv. 19; 2 Cor. vi. 1, 2.) In it God is dealing with the world in infinite mercy; sending to it His word of reconciliation, not imputing to it its trespasses, beseeching it to be reconciled by His ambassadors.

But the same word testifies that a day of an entirely different character is near at hand—the day of justice or of judgment, the days of vengeance, the time of trouble, when God will visit on a guilty race all the blood shed unrighteously upon earth. The coming day is "the day of *wrath*, and of *the revelation of the righteous judgment of God*," (Rom. ii. 5.)

Now in order that God's justice may be clearly seen, it must sweep the whole circle of His subjects, whether angels or men. And so, we are told, it shall.

Judgment must begin at God's house, and end upon the godless to their entire perdition, (1 Peter iv. 17.) Now if even to them the thought be awful, how far more so to the ungodly and the sinner? (ver. 18.)

But this is a subject little believed, and therefore it needs a more full citation of the Scriptures that assert it.

Let me, then, adduce some of the testimonies. Rom. xiv. 10-12—"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." 2 Cor. v. 9, 10—"Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Jude 14, 15; 1 Cor. iv. 1-5; Heb. x. 26-31; 2 Tim. iv. 8; Matt. v. 21, 22; Jas. ii. 12, 13, v. 9; 1 John iv. 17; Heb. xii. 25-31, xiii. 4. Especial judgment will fall on Christian teachers, (Jas. iii. 1; 1 Cor. iii. 8-15.)

Believers are judged before Christ's "*judgment-seat;*" the ungodly stand before "the great white *throne*," (Rom. xiv. 10; 2 Cor. v. 10; Rev. xx.) "But does it not follow that if all believers are raised to be judged by Christ, therefore all will enter the kingdom?" By no means: as the result of the judgment in Christ's presence, some will be accounted unworthy of the kingdom, and dismissed from His glory and its joys.

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What will be the principle of judgment? *Reward according to works* (Matt. xvi. 27; Rev. iii. 23, xxii. 12.) To the holy and active there will be reward in proportion to service, suffering, self-denial, gifts, and obedience to Christ's standard and sayings. Reward will be according to the quantity and quality of the works done.

But what will be the result to offending believers?

Here a variety of theories meet us.

In 1 Cor. iii. 1–15, the Holy Ghost discloses the responsibility of *teachers who are really agreed in the great fundamentals of the faith.* He declares that a day is coming which is to try the teacher's work, and that if these be built upon the true foundation of false doctrine, it will be burnt up in the day of fire close at hand. He compares each teacher to a builder, and his doctrine to the materials which he rears on the foundation. Some will stand the fireball, others will be set in a blaze. The teacher of erroneous views will then be like a man in a house in flames, and his work will be consumed. He will indeed finally escape out of the burning house, but he will be fined, and escape so as through fire. Now can any one look round on the doctrines taught by believing ministers, and imagine that all will be rewarded in that day of the trial by fire? Can national establishments and assemblies of believers be both true? Can the sprinkling of infants and the immersion of believers be equally acceptable to Christ? Has he taught both? Descend more deeply still. There are those who are hurrying on a uniformity with Rome, and setting up the ritualistic devices of men. There are, doubtless, also Romish priests here and there who have laid hold on Christ as the Saviour, and yet pay adoration to Mary as well. Will Christ hold such guiltless? Will He give to them also a *reward?*

1. Some teach that "*only good works will be judged, and only reward be dispensed.*" But it is the day of *justice,* and such conduct would not be the display of God's righteousness, but of partiality. It would not be fair to those found blameless before Christ. These believers, we suppose, are blameworthy; shall they be dealt with as blameless? They may, when mercy takes its turn; but not when justice rules. But Scripture settles the point, if we will listen: "God shall bring *every work into judgment,* with *every secret thing, whether it be good, or whether it be evil,*" (Eccles. xii. 14.) Each shall receive "the things done by means of his body, according to that he did, *whether it be good or bad,*" (2 Cor. v. 10.) "*He that doeth wrong shall receive for the wrong which he hath done,*" (Col. iii. 25.)

And lest we should think that these things apply to unbelievers only, and that God will pass by the sins of His elect, we are warned not to deceive ourselves, because unrighteous persons and those who sin in various ways specified shall not enter the kingdom, (1 Cor. vi.) And it is added to some of God's very intelligible utterances—There is with God no respect of faces, (Eph. vi. 7-9; Col. iii. 25.)

2. But there are those who imagine that "*motives only will be judged;*" and as in all Christians motives are right, therefore all may receive reward on this ground. No; it cannot be. God testifies that recompense shall be distributed, not according to *motives,* but to WORKS. And the apostle James bids us act as in view of the judgment to come. For then he who has dealt towards the world or his fellow-Christians in justice, and not in mercy, will himself be dealt with without mercy. And then it will not suffice nor profit us to affirm our faith, for that is the day of recompense according to *works,* (Jas. ii. 12–18.) And if faith be found alone, it is reckoned an "idle" and dead faith, which wins no reward.

3. But there are those also who plead that while "*there will be loss to Christians for evil deeds, yet that loss will not amount to exclusion.*" But this assumes that every believer has, by virtue of his faith, a right to the kingdom, which is the point in doubt. Will all believers, tried according to their works, be accounted worthy to attain that resurrection? Impossible!

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The works of some deserve excommunication, and receive it. What shall become of such? Where shall they be found who have died unreconciled to the Church? The excluded below, as Jesus testified, are excluded above. It supposes that the only differences will be of reward in the kingdom. What, then, mean the passages which utter to believers the warning, "They shall not enter the kingdom," or the rest of God? (Matt. v. 20, vii. 21, xviii. 3, xix. 24, &c.; Heb. iii. 11, iv. 11.)

For *no works* the recompense will be *no entrance*, (Matt. vii. 21.) But shall there be no other award to *evil* works? That were not just. Lastly, the apostle speaks of the first resurrection as a prize to be won by the believer's efforts, (Phil. iii.,)—a prize after which he was pursuing, and which he was not assured he had already attained.

This is a very important passage on the present question, one which establishes, I imagine, by its *primâ facie* view, two principles directly opposed to those asserted by my opponent. He dares assert, even with this passage before him, that "if a man is a believer, he is sure of the kingdom." Was not Paul a believer, then? "Yes," he replies; "but he was not doubtful." To refute this, we have only to quote the text. "IF BY ANY MEANS *I might attain unto the select resurrection that is from among the dead. Not as though I had already attained or were already perfected; but I press forward, if that I may lay hold on that for which also I was laid hold on by Christ.*"

If this do not express doubt, no language ever did. Paul had an interest in Christ, he had the imputed righteousness of the Saviour. But there was a prize of which he was in pursuit, he was engaged in an attempt, which might or might not be successful.

"But consider," says my opponent, "the other passages in the same epistle, which testify Paul's assurance of the kingdom." Let us look at those cited.

The apostle was assured that God, who had begun a good work, would complete it. A father may be satisfied that his son will be well educated, but will that assure him that his boy will win the prize?

Paul trusted that he should not be ashamed, but that whether life or death should befall him, all was for the best.

He charged believers to be diligent, because God wrought in them both the will and the deed.

He was looking for the Saviour's advent to change his vile body into the resemblance of His own; and His country, he knew, was in heaven.

How do these passages prove that Paul was not doubtful of enjoying the millennial kingdom?

Some, as he seems to intimate by the emphasis, thought him secure of that reward. "Brethren, *I* count not MYSELF to have attained." They looked at the great deeds and sufferings already achieved and borne by the apostle. But he durst not rest on them. "But this one thing I do, forgetting those things which are behind, and reaching forward unto those in front, I press toward the goal for the prize of the heavenly calling of God in Christ Jesus." The goal was still ahead; the prize not certain; he durst not stop in the rear, "lest, having acted the herald to others, he himself should become disapproved." Only those who reach the goal, only those approved by the *Righteous Judge,* receive the prize.

While there are many unconditional promises attached to faith, he must shut his eyes who will not observe the number of conditional promises relating to the kingdom, addressed to the men who are of faith. Of these I quote the principal—2 Tim. ii. 12, 13; 2 Cor. v. 3; Col. i. 23; Rom. viii. 13-17; Heb. iii. 6-14, x. 38.

Shall I add a word of illustration? A father has by great exertions obtained for his son an entrance into a school, into which whoever enters is sure to receive a first-rate and complete education. He is writing to a friend—"All my exertions to obtain him a place there, I do not regard as

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worthy to be named, so deep is my joy; but my great ambition is that he may not be content with a bare education, but may seek to distinguish himself, if by any means he might win the first prize. He is a lad of very good abilities; but he will need much application, for he contends with many his equals in understanding. I think, however, he sees why I sent him thither, and will desire to attain the end I propose. He writes me word that he is not satisfied with being in the first class, and with his present knowledge of the classics, but he is studying hard, with the prize ever in view. Some think him sure of it, for he was a good classic before he left his home; but he does not allow himself to relax, but ever presses onwards."

Would any say, in such a case, that *every scholar was sure* of the prize? And that such a letter betrayed no doubt on the mind either of the father or the son?

Lastly, What say the types of the Old Testament and of the New? Do they teach us that all the Lord's people will enter the promised glory? Nô! Foremost stands the case of Israel, several times commented on by the Holy Ghost. All were led out of Egypt; not a hoof left behind. But how many entered the land out of that great multitude who in their full strength marched forth? Two only! From this striking instance, the Holy Ghost delivers His solemn appeals and warnings, that we take heed to ourselves, lest it be with us as it was with them. This shows the mistake of my opponent, who will have it that warnings will certainly so effect their purpose, as that none of God's people will fall under the penalties threatened, (1 Cor. x.; Heb. iii. iv.; Jude 5.)

The Holy Spirit bids us listen to the warning which proceeds from the history of Esau, (Heb. xii. 16, 17.) He was his father's best beloved son; and entertained, no doubt, when the blessing was to be bestowed, that it would be his. But since he had sold his birthright for a single meal, and had ratified the sale by an oath, God held him to his bargain, and neither God, nor his father, would repent for his exceeding bitter cry. And now, if we look around, are there not instances innumerable where the same bargain is making, yea, is made, and held to in our day? Are there no Christian shopkeepers and merchants whose dealings are dishonourable? Are there no believers engaged to unbelievers? Are there none of the people of God who are wedded to His foes? Are there none, ministers and others, who are living with guilty conscience, practising for a livelihood what they see to be condemned by their Master? Are there none who, like the spies of old, bring up an evil report of the land? Are there not ministers of the gospel, to be counted by the score, who deny the Saviour's millennial reign, and put off His coming for ages?

May not the example of Jonathan teach us a solemn lesson? He was David's friend, a man of faith, secretly on his side, in spite of Saul's bitterness and murderous attempts. He came to him by night in the wood, when his father was in pursuit of his friend, and encouraged his heart, declaring his belief that David one day would reign, and that he should be next to him in the kingdom. But he was mistaken; as with Saul he openly stood, so with Saul he fell. He had no part in the kingdom with David. Does not this say—The secret disciple, and he who maintains his place among the worldly and their systems, will not have part in the glory of the kingdom to come?

Or shall we turn to the New Testament?

Were all, even of the *apostles*, present at the first resurrection in the days of our Lord? No! Only Peter, James, and John stood within that wondrous chamber, where the ruler's daughter was awakened by the touch and word of Him who is "Resurrection and Life."

Or what says the Mount of Transfiguration? Were all disciples present there to behold that excellent glory? Were the whole of the apostles led up

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to hear the voice of the Father, as He bore witness to His beloved Son? No! only Peter, James, and John.

Have not these things a voice? If this paper misinterprets them, should not the secret fallacy be quickly exposed? Should not the *inalienable right of all believers to the millennial kingdom* be set forth in its full Scripture evidence? 'Tis a subject of deepest moment; and may it more and more engage the attention of believers.

Poetry.

THE WAR SONG OF THE CHURCH.

SOUNDS the trumpet from afar!
Soldiers of the holy war!
Rise; for you your Captain waits;
Rise; the foe is at the gates!

Arm! the conflict has begun;
Fight! the battle must be won;
Lift the banner to the sky.
Wave its blazing folds on high.

Banner of the blessed tree,—
Round its glory gather ye!
Warriors of the crown and cross,
What is earthly gain or loss?

Life with death, and death with life
Closes now in deadly strife;
Help us with Thy shield and sword,
King and Captain, mighty Lord!

King of Glory, Thou alone;
King of Kings, Thy name we own;
With Thy banner overhead,
Not ten thousand foes we dread.

Spare not toil, nor blood, nor pain,
Not a stroke descends in vain;
Wounded, still no foot we yield
On this ancient battle field.

More than conquerors even now,
With the war-sweat on our brow,
Onward o'er the well-marked road,
March we as the host of God.

Royal is the sword we wield,
Royal is our battle field,
Royal is our victory,
Royal shall our triumph be!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE, ROBERTS, AND COMPANY, PRINTERS, EDINBURGH.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JULY 1865.

Art. I.—THE GOOD OLIVE TREE.

It is not by chance, and it is not for nothing that the olive-tree still flourishes all over Palestine. The vine grows scantily, save in a few places, such as the hills around Hebron, where the spies once gathered, more than three thousand years ago, the clusters of Eshcol. The fig-tree is not, as once it was, abundant everywhere. The cedar has well-nigh vanished from Lebanon. The palm has gone, save here and there, where in spite of neglect, it shoots up its tall stem, and waves its spreading top to the sun by day, and to the moon by night. There is not a palm now in or around Jericho, the city of palm-trees. Jerusalem has but three or four, and these but poor and stunted, unfit to furnish with branches a multitude such as that, who, when they heard of the approach of Jesus to Jerusalem, "took branches of palm-trees, and went forth to meet him, crying, Hosanna," (John xii. 13.) There are one or two in the plain of Esdraelon, one or two by the Sea of Galilee, and a few along the sea-coast, from Sidon down to Gaza; but the palm can no longer be the representative of Israel or Israel's land, and the figure of Judea left sitting sadly under her shadowing palm is only a memorial of the past, of triumphs and glories to which for more than eighteen centuries she has been a stranger. There are far more palms in the desert of Sinai than in all

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Palestine, and if the sons of Israel are to be represented as sitting down under that tree, it must be in solitude, under some desert palm. The tree of victory is no longer hers.

Yet the olive-tree still lives and thrives and yields its ancient fatness, though, from want of hands and capital, not to the same extent as in former days. You find it around Hebron, and still more plentifully around Bethlehem, both on hill and hollow. You see it waving to the wind, with its alternate green and silver, on the heights of Beit-jalah. You find it around Jerusalem and Bethany; and the shaggy, venerable olives of Gethsemane and the vale of the Kedron are memorials of a more fruitful age, as well as remembrancers of Him who there knelt and cried and sweated great drops of blood, in the agony of His awful trial, when on His way to Golgotha.

Suppose you sit down under one of these old olives,—say on some calm afternoon,—with oriental sunshine filling the sky and glistening on each olive leaf. You see at once that the tree is very old. It is, perhaps, one of those which have three or four stems, all of them venerable, each a goodly tree in itself. It must have been cut down ages ago and shot up again,—four stems from the one old root. You remember that Titus cut down every tree around the city, and you please yourself with the thought that this was one of the very trees in Gethsemane under which the Saviour prayed, cut over by the Roman axe, but revived again. You look beneath you, and you see the crimson anemone springing up as the grass, and you call to mind the great drops of blood falling down to the ground. On the one side of you there rises the wall of the city, and on the other, the Mount of Olives, still sprinkled over with its favourite tree. As you sit, some turtle-doves take refuge in the branches above you, and you remember the words, "the voice of the turtle is heard in our land." No hum of crowds is heard, for Israel's highways are silent, and her fields are deserted; a shepherd with a few sheep passes across the valley; a solitary Arab is finding his way along the road to Anata, or up the hill to Kefr-et Tur, on the top of the hill, or along the slope to the Bethany road, past the wall of the Latin Gethsemane; or some dweller in the city is on his way homeward to the St Stephen's gate, up the rough ascent.

Thus you sit and meditate. What spot more favourable, more fitted to suggest interesting as well as holy thought? some of it dark, some of it bright. Past, present, and future come before the eye in connexion with that olive which now forms your shadow from the heat. The past, the present, the future of Israel come up to view, as you look up alternately to

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Jerusalem and Olivet, with that volume open on your knee, in which it is written concerning the past, "Happy art thou, O Israel; who is like unto thee, a people loved by the Lord;" concerning the present, "Zion shall be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest;" concerning the future, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. . . . Shake thyself from the dust; arise, sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."

In the olive we find one of the most indestructible of trees. It clings to a land or to a district with intense tenacity, and even when left to itself does not easily die out. Cut it down, it shoots up, and out of one root come many stems. We do not wonder at seeing it cling to Italy or Greece, for there are hands to cultivate it; but it is marvellous that, with so little tillage, and so many discouragements, it should still cling to Palestine. Yet here it is, striking its roots deep into the rocks, taking shelter beneath that very rubbish that would wither up every other tree. True type of Israel! whose roots are in the barren rock, and whom the nations of the earth have in vain tried to extirpate, not only from Palestine, but from the face of the world. What nation is like this, so mysteriously indestructible. Every axe has been lifted against it,—Assyrian, Babylonian, Persian, Grecian, Roman, Saracen, Egyptian,—and strokes without number, that have reverberated through the world, have descended on its massive stem; but there it stands, facing enemies, storms, lightning, persecution, contempt, hatred, torture, oppression for ages; striking its roots deeper and deeper, spreading its branches wider and wider; of all that crown the orchard or the hill or the vale, the one ineradicable tree,—the one indomitable nation, dying, yet living, scattered, yet united; driven from its own land and metropolis, it can call every city of earth its own. Like the persecuted Church of God, it has, to use another figure, come successively under the hammers of the nations, and it has shattered them all. Strike on, strike on, said one of our Reformers to a persecuting prince, the Church is an anvil that has worn out many hammers. So has it been with Israel. It has worn out a hundred hammers, it will wear out a hundred more, itself unbroken, unworn.

But in the olive we find fruitfulness and fatness. The olive-berry and the oil-olive are known over all the earth; and even at the present day, Palestine, unable to consume her olive produce, exports it to other lands. Israel is the fruitful nation, with enough for itself, and enough for others. "Israel shall

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blossom and bud and fill the face of the world with fruit." Bethlehem-Ephratah, and the hills of Ephraim still show their ancient fruitfulness, and are still specimens of the land and nation, whose symbol is the fruitful olive. Israel's past is fruitfulness, her present is barrenness, but her future is to be fruitfulness again, greater fruitfulness than in the days of her youth. "Her fruit shall shake like Lebanon, and they of the city shall flourish like grass of the earth." Fruitful days for Palestine, fruitful days for the earth are pledged to us in this symbol of the goodly olive tree, whose root is Messiah, whose stem is Abraham, whose branches are Israel, under which the Gentiles shall yet sit down, and from which they shall gather endless fruit.

But this olive speaks of peace and security and deliverance from the judgments of God. Long before Israel's day, the olive-branch is mentioned. It was with this in its mouth that the dove returned to Noah, announcing the abatement of the waters, and proclaiming a delivered earth. In subsequent ages, it was the symbol of peace and reconciliation. And as we sit here in Gethsemane under its shade, we call to mind Him who is our peace, Him who hath delivered us from the wrath to come, Him who hath accomplished the reconciliation between us and God. We rejoice in the gospel as the olive-branch brought to us by the heavenly dove, to tell of rescue from judgment, of the flood past, of danger at an end, of forgiveness and everlasting life. The olive is not, indeed, the palm. But still it is the *olive.* The palm is *triumph,* but yet the olive is *peace,* and that is our portion now. In heaven it is the palm, not the olive, for all is triumph there. The olive is no longer needed where there is no breach, no danger, no wrath. But the palm is yonder, for it is the day of triumph, and the land of victory. The great multitude is seen with white robes and palms in their hands.

But this olive is the tree of oil, and Israel knew no oil but that of her own olive. It was this oil that Jacob poured upon his stone; it was with this oil that the unleavened cakes were tempered; it was this oil that covered the meat-offering; it was this oil that was used in sacrifice; it was with this oil that the temple lamps were supplied; it was with this oil that kings and priests were anointed; it was this oil that was the symbol of the Holy Ghost; it was from this oil that Messiah took His name, the Anointed One, and Israel, as His people, is called the anointed people, (Isa. x. 27.) It is from this oil that the symbol is taken in reference to the saints, "Ye have an unction from the Holy One;" and it is to this oil that allusion is made in the

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parable of the wise and foolish virgins. What a tree must Israel's olive be when it can furnish material for such varied use, and for such significant symbols, not only for Israel, but for Messiah, and for the Church of God.

It is interesting to notice how much this tree was used in Israel's temple service. The lamp of the holy place was to be fed with "pure oil-olive, beaten for the light," (Ex. xxvii. 20.) The cherubim which Solomon made for the temple, in addition to those formerly in the tabernacle, were of olive-tree, covered with gold; the two doors were made of olive-tree; and the parts of olive-tree, (1 Kings vi. 23, 31, 33.) Thus, as the shittim was the tree of the desert and the tabernacle, so the olive was (no less than the cedar) the tree of the land and the temple.

How many symbols and figures are constructed by the prophets out of this tree! Zechariah sees in vision two olive-trees, two sons of oil, two olive-branches, emptying their golden oil into the bowls; and John in the Revelation takes up the symbol, "these are the two olive-trees standing before the God of the earth," (Rev. xi. 4.) "His beauty," says Hosea of Israel, "shall be as the olive-tree," (Hos. xiv. 6.) "The Lord called thy name a green olive-tree," says Jeremiah, (xi. 16.) "I am like a green olive-tree in the house of God," says David, (Ps. lii. 8.) "Thy children shall be like olive-plants (shoots) round about thy table," (Ps. cxxviii. 3.) The wicked "shall cast off his flower as the olive," (Job xv. 33;) and Israel, in the day of transgression and judgment, shall be "as the shaking of an olive-tree," (Is. xvii. 6; xxiv. 13.)

These are some of the figures which the apostle Paul had in view when he compared Israel to the good olive, and the Gentile to the wild olive, graffed in contrary to nature into the good olive-tree.

Thus, sitting under this old olive, this representative of Israel as a nation, and musing over all these figures framed out of the olive, we think upon the past, the present, and the future of this nation, and of their city, close beneath whose eastern wall we are resting.

Jerusalem's past, Jerusalem's present, Jerusalem's future, all come up into view.

As to the past, it is strangely mixed with evil and good, from the days of Melchizedek. Salem, Jebus, Jerusalem, Aelia, the Holy City,—these have been its names. War and peace, shame and glory, the siege and the deliverance, the overthrow and the upbuilding, the ruin and the splendour, the enlargement and the contraction, the liberty and the bondage,—all these has Jérusalem

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known, not once nor twice, but many times, age after age. Amorite, Hittite, and Jebusite; Assyrian, Babylonian, Persian, Grecian, Egyptian, Roman, Moslem, with the various nations of Europe and Asia, have all been here. Seventeen desolations has it endured, wave after wave rushing over its walls and towers. No city of earth, not even Rome, has endured such calamities, or passed through such ages of change.

Its present condition is one of degradation and wretchedness. She retains few traces of her former self, save in her hills and valleys, which, in spite of all changes, remain the same. There is Olivet still, though bald and gray, with its few olives sprinkled here and there. There is the valley of the Kedron still, with Gethsemane, and Hinnom, and Akeldama, and Siloam, and tombs, Jewish, Moslem, Christian, sprinkled everywhere. But its walls and bulwarks, its gates and towers and palaces, how different from what they were in the days of Solomon, or Hezekiah, or the Maccabees, or Herod. Massive stones, here and there, built into the walls, tell the story of other days. Its pools, within and without, carry us back to the days of Jewish kings. But the city itself is shrivelled up into meagreness. It stands upon the ruins of itself. Zion is ploughed as a field. The houses of joy in the joyous city are gone. The temple has passed away, and all that tells you of its stateliness are these vast stones in the western wall, where, every Friday afternoon, the poor Jew comes to weep. Its songs have become silent; its altar no longer burns; its streets are poor and narrow; its buyers and sellers are few; the shout of its multitudes has ceased. "How doth the city sit solitary that was full of people; how is she become as a widow, she that was great among the nations, and princess among the provinces; how is she become tributary?" She is "trodden down of the Gentiles, until the times of the Gentiles are fulfilled."

But Jerusalem has a future, and one such as belongs to no other city upon earth. After passing through woes and desolations unparalleled, she arises from the dust, clothes herself with her beautiful garments, and puts on her crown once more. The uncircumcised and the unclean are purged out of her; her sons and daughters return to her from the ends of the earth; she doffs her widow's weeds, and, married to her long absent husband, to whom she had proved so unfaithful, she takes her place as queen of the nations, metropolis of the world, the joy of the whole earth. What a day shall that be for her, when her walls shall be rebuilt, her gates replaced, her palaces restored, her king in the midst of her, and the glory of the Lord her canopy and her defence.

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"Ah, never then
Her light again,
Jerusalem shall miss.
For the Lamb shall her light,
Filling her with bliss."

"And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

But, like Jerusalem, Israel has a past, a present, and future of no ordinary kind. Like her own olives, she rooted herself in Palestine, and for ages waved her green branches on every valley and hill. From the day that, under the leadership of Joshua, she passed over Jordan, and took possession of it in the name of the Lord God of Abraham, and Isaac, and Jacob, till the time when Jerusalem fell, and her temple was laid on heaps, and her people were led forth into captivity by Titus and his Romans, she held the land. For fifteen centuries, in spite of reverses, defeats, invasions, captivities, she could call it hers. But from that awful day,—that fatal ninth of Ab,—which she still, in all parts of the world, commemorates in sackcloth,—she has been an exile and an outcast; a nation without a city, or a country, or a home; increasing in numbers, unmingled with the nations,—the Goyim, whom they still look upon as an inferior race,—drawing to herself the gold and silver of earth, she is still homeless; with a proud sense of her past dignity, and a vague impression of an importance in reserve for her in the history, not of Europe only, but of the world.

Yes; we acknowledge a future for Israel; for God has revealed it. We anticipate for them influence, honour, national elevation, because God's promise embodies these, and His purpose respecting the nations, in the latter days, requires these. For the Church there is the heavenly glory; for Israel the earthly, earthly but not carnal; and while in the glory of these coming days all nations shall share, to Israel shall be given pre-eminence in glory, as she has had for so many ages pre-eminence in shame. The goodly olive-tree, which was uprooted from its native soil, and had its leaves and branches scattered over earth, has miraculously retained its life, and when transplanted from the Gentile desert, to which it has never become acclimatised, and where it has never been able to flourish, into its own valleys again, shall strike root at once, as if recognising the soil, and send out its branches all over the old land with a vigour and a verdure far beyond what the best of its past ages has witnessed. Israel's light shall come, the glory of the Lord

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shall arise upon her. The sons of the stranger shall build up her walls, and their kings shall minister unto her. The glory of Lebanon shall come unto her; the fir-tree and the pine-tree, and the box together, to beautify the place of her sanctuary. Her sun shall no more go down, neither shall her moon withdraw itself, for the Lord shall be her everlasting light, and the days of her mourning shall be ended.*

* THE RETURN TO PALESTINE.

They come, from the ends of the earth,
  White with its aged snows;
From the bounding breast of the tropic tide,
  Where the day-beam ever glows;
From the east where first they dwelt,
  From the north, and the south, and the west;
Where the sun puts on his robe of light,
  And lays down his crown to rest.

Out of every land they come;
  Where the palm triumphant grows,
Where the vine overshadows the roofs and the hills,
  And the gold-orbed orange glows;
Where the olive and fig-tree thrive,
  And the rich pomegranates red,
Where the citron blooms, and the apple of ill
  Bows down its fragrant head.

From the land where the gems are born,
  Opal and emerald bright;
From shores where the ruddy corals grow,
  And pearls with their mellow light;
Where silver and gold are dug,
  And the diamond rivers roll,
And the marble white as the still moonlight
  Is quarried, and jetty coal;—

They come—with a gladdening shout;
  They come—with a tear of joy;
Father and daughter, youth and maid,
  Mother and blooming boy.
A thousand dwellings they leave,
  Dwellings—but not a home;
To them there is none but the sacred soil,
  And the land whereto they come.

And the temple again shall be built,
  And filled as it was of yore;
And the burden be lift from the heart of the world,
  And the nations all adore;
Prayers to the throne of Heaven
  Morning and eve shall rise,
And *unto*, and not *of* the Lamb
  Shall be the sacrifice.

BAILEY.

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Meanwhile the remnant, according to the election of grace, is being gathered in. And for this end it is that we preach to the Jew the gospel of the grace of God, the good news concerning Him whom their fathers slew and hanged on a tree.

We know how hard it is to win a Jewish heart to Christ. Israel still rejects Messiah. "He comes unto his own, and his own receive him not." Their heart is hardened; the veil is on their faces; they will not look on Him of whom their prophets spoke, and whom their fathers slew.

We have seen the Jew in many a Gentile city. We have seen him in Jerusalem; we have seen him in Rome. We have seen him in his synagogue on Mount Zion. We have seen him at the wailing-place, on the western wall of his ruined temple. We have seen him burying his dead among the tombs of his fathers in the valley of Jehoshaphat, and we have found him the same everywhere,—accessible, yet impenetrable,—not, like the Romanist, the victim of credulity, but the prey of unbelief; yet of unbelief professing to rest itself upon a *true* basis, viz.—the history of his fathers, and the Scriptures of truth. That wondrous history and that Divine Word are the refuges of his unbelief, from which it is so difficult to dislodge him. In vain you take him back to the past, and show him how much has been fulfilled of his Scriptures in Jesus of Nazareth; he appeals to the future, and shows you how much is unfulfilled.

Hence the necessity, in dealing with a Jew, to have right views of Israel's *future.* In vain you argue with him if you shut up that, and allow him no *national future.* His prophets are so full of that, that you seem to him as one that mocks, or as a denier of Scripture, if you tell him that *the present history of the Church is Israel's future;* that Zion and Jerusalem and Israel are only Zion and Jerusalem and Israel in so far as the curse and the judgment and the scattering are concerned; but that in so far as the blessing and the restoration are concerned, these names are representatives of that Gentile body called the Church, or of individual saints. How can we reason with a Jew when we thus cut his prophets in twain, mystifying his faith and hope, dealing arbitrarily with his Scriptures, literalising his past, but spiritualising his future.

The present age is a worshipper of power,—simple power, apart from right and truth. Hence the encouragement given to Romanism, the palliation of its past enormities and present intolerance, are acknowledgments of its *power.* Were its numbers reduced, were two or three continental kings and kingdoms to fall away, its pride, dogmatism, mummery, would be indig-

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nantly-resented by kings, emperors, statesmen, and people; and its theatrical worship, its harlequin dresses, its bowings, crossings, kneelings, would, instead of finding imitators amongst us, meet only with mockery; nor would its jail-convents, its women-traps called oratories, its societies, güilds, and other treasonable associations, be recognised as compatible with religion or freedom, or even with what is called the liberality and enlightenment of the age. But these are the agencies or utterances of a system which has *power* at its back, and therefore they are to be treated with deference. Were some small sect to adopt the tenth part of the fooleries, or utter the tenth part of the arrogances which are daily paraded by the Church of Rome, it would become a serious question with the legislature whether it ought to be tolerated in the land.

Israel has no such power at its back, and therefore the age gives them none of its homage. Statesmen do not think it worth their while to court or to flatter them. The worshippers of power are not on the side of Israel.

Another thing that exalts Romanism, and palliates its hideous pretensions, is its history—its "magnificent history," as it has been called. Its history is indeed that of the city of Rome itself; for, having absorbed into itself all the paganism of pre-Christian ages, it suggests to those who walk the streets of the eternal city, and gaze upon its churches constructed out of pagan temples adorned with the marble colonnades of heathenism, in which it celebrates the old festivals of idolatry under Christian names, that the history of the Church of Rome is that of the Latin nation and the eternal city. Beneath the shadow of this wondrous history, a Romanist sits down with exultation, and even an infidel with some feeling akin to wonder, if not to faith; and by it has many a Protestant felt himself for a moment overawed, especially as that history is not a mere thing of past ages, but still moving on in something of its ancient greatness.

But with Israel it is different. They have a history no doubt, and one of unparalleled splendour; a history of greater length; for Abraham left Ur of the Chaldees 1200 years before Romulus was suckled by the wolf on the Palatine; a history of truer grandeur, made up of miracle and revelation, and patriotism, and holy doings, such as no other nation can tell of. But it is a peculiar one; having no brilliance, no bulk in the eye of the world, its influence has been all invisible, not a recognised power. The surrounding nations depreciated Israel, and the great empires of Greece and Rome held them in ridicule; their territories were narrow, they maintained no armies, sent out no

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colonies, cultivated no commerce, cared for no foreign sympathies; their whole system, nay, their existence, was a protest against the religion of every other people, great or small. Their history *to us* is the sublimest and most marvellous that has yet been written down; but its greatness was an invisibility to every eye but that of faith. And then we may add, that its history has been interrupted for now 1800 years; the thread has been broken, and the fragments of it float all over Christendom.

Yet, in spite of all this, we may well call their history a noble one. A magnificent past has been theirs; they have a more magnificent future in reserve. The Romanist, when pressed in argument, falls back on the history of his Church, and takes refuge there against all conviction. A Church with such a history, such an ancestry, must be the true one! More truly might a Jew do this, and, indeed, he does it. He clings to the past, his own wondrous past; and when that does not avail him sufficiently, he betakes himself to the future. There he entrenches himself. And no wonder, for there is no future like his in magnitude and glory. Hitherto his has not been a commanding position among the kingdoms of earth; it shall be so ere long. His has not yet been the dominant race; it shall be so in the ages to come. The worshippers of power shall yet have ample scope for their worship. The admirers of a great history, and a noble ancestry, and a successful dynasty, shall be satisfied. The boasters of apostolical succession shall find themselves overshadowed by a nation, all whose sons shall be holy, who "shall be named the priests of the Lord, the ministers of our God."

Israel's present unbelief leans on his marvellous past; and when driven from the latter, takes refuge in his more marvellous future. If we would deal successfully with him, we must handle both of these wisely. A frank recognition of Jewish hope and Jewish history is the best disarmament of Jewish prejudice. As honest interpreters of these we shall be listened to, but as deniers of a national future to the sons of Abraham, as appropriators of their prophecies to the Gentile Church, as refusers of a place to them in the world's glorious future, we shall find but the closed ear, and perhaps the mocking lip. "Who are you?" the dark-eyed rabbi would say, "that you should call yourselves Israel, and your Church Zion, denying to us the name and city of our fathers; grasping for yourselves hopes and promises that were meant for us, absorbing into what you call the 'Church of the future,' our glorious future, leaving us no heritage, no patrimony, and scarce any blessing but some fragments of Gentile alms."

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Let us approach the Jew as believers in the past and future history of his nation; for such, surely, as Christian men we are. We shall then be in a position to reason with them out of their Scriptures, as Paul did in his hired house at Rome, "expounding and testifying the kingdom of God;" bearing witness to the sufferings of (the) Christ, and to the glory that is to follow, showing them that this *duality* in Messiah's work (at which they now stumble) is the very thing of which their prophets spoke. Not two Messiahs, as their rabbis tell them, one of Judah, one of Joseph, but *one* Messiah. One Messiah, with a twofold work, a twofold character, and a twofold Advent. We tell them of the glory to be revealed, the glory for Israel, as well as for the Gentile; we obscure none of Israel's hopes, nor abate aught of Israel's honour. But we tell them that Messiah has come; that the work which saves is done; that the blood of the great burnt-offering has been shed, and that in receiving the testimony of Jehovah their God, to all this they become sons of God in a higher sense than they have ever imagined. We show them the true meaning of their own past history, their own temple service, their own altar, their own mercy-seat, their own priesthood. We take them down into the depths of these, showing them wonders in all of them which they never dreamt of, and bringing out a fulness of love and grace from them, fitted, above all things, to penetrate impenetrable hearts. Thus we deal with them, bringing home to them this great point, that everything concerning their past or future centres in Jesus of Nazareth, and in denying him they are misinterpreting their own history, obliterating their expectations as sons of Israel, the nation whom God has chosen for His own.

But whether they believe or believe not, the future of their nation remains the same. The generation of murmurers perished in the wilderness, but Canaan remained still the land which God had sworn to the nation; for the gifts and calling of God are without repentance. So Israel's latter-day glory is sure, though every Jew now living should reject Jesus. It will come, though all Judaism should oppose it, though all Gentilism should protest against it, though all potentates, ecclesiastical and civil, should confederate to obstruct it. It will come, and the world shall see it. The good olive shall be re-planted in its ancient valleys, and shall re-flourish in its native soil. Israel shall blossom and bud, and fill the face of the world with fruit.

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Art. II.—THE BELIEVER'S BLESSED HOPE.

1 Cor. xv. 51-58.

In a preceding chapter of this epistle, the apostle numbers hope amongst the cardinal graces of the Christian, saying, "And now abideth faith, hope, and charity." And, in Heb. vi. 19, he calls hope "the anchor of the soul, both sure and steadfast," because grounded on the never-failing Word of God. Hope is near akin to faith; yet it is not the same. Hope *expects* what faith *believes;* and as faith rests on the veracity of God's promises, the Christian's hope will never be confounded. Hence, it is a *blessed hope—a life-inspiring, sustaining hope,* which, like a ship at anchor, keeps the believer at peace, when all around him are distracted with doubts and fearful apprehensions.

In the above passage—the subject of our present consideration—the Christian's hope is invited to exercise itself on a declaration of great comfort to the believer. In the previous part of this chapter, the apostle having established the doctrine of the resurrection, and stated particulars of the resurrection life, acquaints us now with a mystery, with regard to those believers who shall be found alive at Christ's pre-millennial advent. "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." St Paul here speaks of believers as a collective body, and hence includes himself. In the preceding verse he tells us "that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption." This change evidently implies not only the glorification of the body, but likewise that of the soul. For the soul, even in believers, is not generally in a condition of meetness on a sudden to be translated from this state of imperfection to that of spotless purity and glory.

Before the fall, man was not corruptible: hence, able to live in close intercourse with God, his heavenly Father. This, however, is not the state now. An unholy person cannot stand before the God of infinite purity and holiness. For the same apostle tells us elsewhere, that "without holiness no man shall see the Lord." And Christ himself saith, "Blessed are the pure in heart: for they shall see God." We require, therefore, an entire renewal of our whole being: such as is denoted in the

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change to be effected in every believer, at Christ's second coming.

For the believer, death is the way to life; because in death he leaves mortality behind him, and enters upon an immortal and eternal state of being. All that is sinful and corruptible is buried and left in the grave, in his case. But as there will be many saints alive when Christ will come for His own, the apostle was desirous to inform the Christians at Corinth, and us at the same time, what shall take place with them. "They," he tells them, "will not die;" but, as also stated, (1 Thes. iv. 16, 17—Comp. 2 Cor. v.) "will be changed, in a moment, in the twinkling of an eye."

No doubt the power of the Holy Ghost will come upon the Church at that moment, as a life-imparting and quickening dew, and, in a mysterious manner, change the mortal bodies of the saints, (*see* Isa. xxvi. 19.)

In 2 Cor. v. 2, this change is called, "the being clothed upon with our house which is from heaven." In this passage, the apostle regards our not dying, but "our being clothed upon with our house which is from heaven," as a peculiar blessing. It is, so to say, to have the heavenly body, like Elias and Enoch, put over our mortal body, and thus to have "mortality swallowed up of life." In this Scripture, however, we have the suddenness of this change not stated, as in the one under consideration. Yet, this sudden change does not supersede our being gradually prepared, while in the body, for this glorious transformation. The sudden occurrence of this change evidently implies the actual manifestation of the already sanctified body, similar to the transfiguration of our Saviour, whose internal glory on that occasion simply broke through the veil of His flesh.

This change, before the taking up of the believers, teaches us there will be no *substantial* transformation wrought in the saints afterwards, but that every one will preserve the character, which each individual sustained, while in this probationary state. Every one will be fitted in Christ here, as the stones of Solomon's temple in the quarry, for the position which the Lord in His foreknowledge assigned him.

Thus, under the fostering care of the Holy Spirit, the saints are perfected in their body of humiliation, as the beautiful butterfly is formed in the ugly chrysalis, till they are at last emancipated from their body of sin and death, and, like the butterfly, bask in the light, not of a *setting* sun, but of the brightness of the *eternal* glory of God, in their Father's house. A happy day this will be, for the heavenly-minded soul, who is the temple of the Holy Ghost, to be set free from this earthly

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tabernacle, and to soar upon the wings of love, to behold that adorable Saviour, whom she loves, and with whom she will be for ever and ever.

The apostle, however, is not satisfied with assuring us merely of *the certainty and suddenness* of this blessed change, he likewise intimates *the time*, by saying, "At the last trump," (*ἐν τῇ ἐσχάτι σάλπιγγι.*) As there are seven trumpets spoken of in Rev. viii., doubtless the expression *last* must mean the seventh or last of them. This trumpet appears to be the most comprehensive, as under it the whole of the latter part of the book of Revelation will be accomplished. It will be a world-wide shaking—a more than ordinary or past manifestation of the power of the Spirit of God—which will prepare the saints for the great change about to be wrought upon them. It will resemble the midnight cry, by which the ten virgins are to be roused from their slumbers, and will arise and trim their lamps, (Matt. xxv. 5-7.) Such visitations have been experienced by the Church of Christ sometimes; but this one immediately preceding the coming of the Lord for His own, will be far more powerful and general than any that preceded it: inasmuch as it will affect not only the living saints, but those also who slumber in their graves, (Comp. 1 Thes. iv. 16; Joel ii. 28-31.)

When the apostle compares the new body with a garment, with which we are clothed upon the present one, he does not favour the annihilation of our mortal bodies, as some think, but he asserts their being clothed upon with a glorious and immortal body, by which he evidently assumes that the higher elements of the mortal body are taken up in a manner, and swallowed up by the power of the Holy Spirit, who is the agent of this new creation, (2 Cor. iii. 18.) He new creates our soul now, while we are in this present state, and imparts to our immortal spirit, life divine, as well as to our body the germ of immortality; and thus fits us for this ultimate great change. It is by His blessed influence, that we are daily renewed into the image of our adorable Saviour; and by "His almighty power are kept, through faith, unto salvation, ready to be revealed in the last time," (1 Peter i. 5.) The salvation here spoken of by Peter, is identical with the change of the passage before us; for it does not mean simply our being delivered from the dominion of sin, and our having a blessed hope of everlasting life, but our being delivered from *all* evil, and our *enjoying* that bliss and glory to which we shall be promoted, when we obtain our resurrection-body. St Paul alludes to the same, when he says, "For ye are dead, (Gr. *ἀπεθάνετε*,) and your life is hid with Christ in God. When Christ, who is

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our life, shall appear, then shall ye also appear with him in glory," (Col. iii. 3, 4.)

We ought to be truly thankful to the Lord, for having caused His servant to acquaint us with this mystery. We may rest assured now of this consoling truth, that whether we may be found among *the dead* or among *the living*, at the coming of our Lord, we shall participate in all the happiness and glory accompanying that great and solemn event.

It remains for us to be found in constant readiness, and in a watchful state, to welcome our blessed Lord, whenever He may come to take us home. The not being in this state, will exclude half of the ten virgins from the marriage of the Lamb.

The remaining verses of this sublime chapter contain,

The triumphant song of the believer in Christ.

As long as we are in our present state, this song of victory can only be sung by faith in anticipation of the final triumph.

However, for the believer, death has lost its sting *now.*

Christ has "tasted death" for him. "Through death he hath destroyed him that had the power of death, that is, the devil." With the Christian, death is called "a falling asleep in Jesus." Hence, the grave is a place of rest for his body, till "the last trumpet shall sound," and it will be raised in glory, and reunited for ever with his happy soul.

Yet Christ wept at the death of Lazarus, evidently not merely for sympathy with Martha and Mary, but from the sad fact that sin should have brought death upon man, created in the image of God. It is this thought which must ever invest death, even with God's children, with a gloom. How consoling, therefore, is the blessed truth presented to us in the passage under consideration, that in the end we shall triumph over death and the grave, (Hades—Comp. Isa. xxv. 8; Hos. xiii. 14.)

Let us dwell for a moment on the victory awaiting the believer.

Apparently he has no better lot than the rest of his fellow-men, for *he* yields to the stroke of death as well as *they.* Two only of all the offspring of Adam—Enoch and Elijah—did not see death. All the Old Testament saints, as well as those of the New—not excepting the apostles—have died. And the time is coming when all the saints *now* upon earth will die, unless Christ come soon to take them to Himself. But there is, nevertheless, the greatest difference between believers and unbelievers in death. While the former depart this life *with a glorious hope of everlasting life,* the latter have no hope in death, but "*a fearful looking for of judgment to come.*" It is a painful consideration that most of our fellow-men leave this world

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without a ray of hope regarding their future state. Alas! they cannot look forward to join believers in the heavenly mansions, nor will they ever be able to unite in their song of victory over death and the grave, or hades! Death and the grave are no vanquished foes for them; no, they will be held by them, and, though at last raised from the dead, they will be consigned to the second death. It cannot be said of their bodies, as the apostle says of those of believers, "they are sown in corruption, and raised in incorruption; they are sown in dishonour, and raised in glory." Neither is it true of them what we read in Dan. xii. 3, "They that are wise (הַמַּשְׂכִּלִים) shall shine as the sun in the firmament; and they that turn many unto righteousness, as the stars for ever and ever."

We have but a faint apprehension of the soul-stirring truths contained in this song of triumph which the humble Christian will sing on being fully and for ever delivered from all his enemies, and his beatified spirit and soul, being inseparably united with their glorified body, enjoying a happiness and bliss inconceivable and full of glory. Who can anticipate the feelings of joy and delight that will animate us when we shall stand on the shores of the heavenly Canaan, and unite with all the redeemed, saying, "O death! where is thy sting? O grave! where is thy victory?" This holy, triumphant challenge will doubtless form an element in "the song of Moses and the Lamb," (Rev. xv. 3, 4.) "To have death swallowed up in victory, and mortality of life," are truths which we delight to speak of, but have a very inadequate conception of their real import and blessedness.

What can we render to our blessed Lord and Saviour, to whom alone we owe this victory? His meritorious death and triumphant resurrection have procured it for us. Luther says, "As long as Adam lives, (or sins,) death swallows up life. But by Christ's dying and rising, life swallows up death."

The apostle acquaints us next *whence it is that death derives its bitterness and sin its power*, by saying, "The sting of death is sin; and the strength of sin is the law."

Had sin not entered into the world, death would not exist. Death is the immediate result of sin. "As by one man sin entered into the world, so death by sin." The same law which passed death upon Adam, declares to every one of his children, "The soul that sinneth, it shall die." This law is immutable; hence it is that sin invests death with such power. But, blessed be God, the Lord Jesus Christ has taken away our sin. "He was manifested to destroy the works of the devil." He put Himself in our place, and satisfied all the demands of the law

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as our Surety. Did the law require the death of the offender? Christ bore that penalty for us. Would sin ruin the soul? Christ expiated its guilt. Does God require a perfect righteousness to appear before Him? Christ "hath brought in an everlasting righteousness," which is imputed to all them that believe. In this way, Christ disarmed death of its sting, and sin of its power. And now, "God is just in justifying the sinner that believes in Jesus."

The folly, therefore, of looking to the law for help against our enemies must be apparent to every one who reflects on the truths of a scripture like this. The law can neither deliver us from spiritual death, nor from that of the body. Hence, the apostle emphatically adds, "But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

Now follows an exhortation,—

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

With all the precious promises and encouragement which we have in the Word of God, how often do doubts and disbelieving fears assail us? The great enemy is ever trying, when we are in trials, to drive us into despair, and make us believe that we have no claim to God's promises, in consequence of our sinfulness, &c. How needful, then, are such exhortations! In these days of lukewarmness and latitudinarian indifference to the truth, we need to "hold fast the profession of our faith without wavering;" and to "stand fast in the liberty wherewith Christ hath made us free."

The blessed promise and life-inspiring hope of a glorious resurrection, and the certainty of the final, universal reign of Christ, and the removal of all opposing powers, are well calculated to inspire us with zeal, *to do and to suffer* anything, if thereby we may but contribute our modicum, in helping towards the realisation of these blessed objects. Our own interests are made to depend on the establishment of Christ's kingdom throughout this now distracted and ungodly world.

There will neither be peace nor righteousness among the inhabitants of the earth, till "God's name be hallowed, Christ's kingdom come, and the will of God be done on earth, as it is in heaven."

From the contents of this chapter, let us learn how deeply significant is the doctrine of the resurrection of the body, and how it enters into all the doctrines of the Christian's faith and practice. Indeed, with it stands or falls the Christian religion. It is only in the resurrection that we shall be finally renewed

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into the image of our blessed Lord and Saviour, and be presented a perfect man to God, our heavenly Father, so that neither sin nor death will ever have power over us. "Blessed be God, our Father, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Art. III.—OVERCOMERS AND OVERCOME.*

We agree with the writer of the letter in the last number on the article "Overcomers and Overcome," that the question there discussed is of great importance; but we could have wished that he had chosen a more direct and expeditious method of settling it, than that which he has adopted. His letter, "or review," is rather a reassertion of his own views, a reiteration of his own arguments, than a refutation of the proofs which we brought against them. As they are presented, however, under something of a new arrangement, we shall reconsider them, using at the same time all due brevity.

The writer, as we expected, controverts the description we gave of the tendency of his system, but he has said nothing to show that that description is incorrect. We said that we could hardly imagine anything better fitted to serve the interests of Satan, and destroy the souls of men, than this scheme; and we adhere to this judgment. For, first, it teaches that men may have eternal life without obedience, which is just to make Christ the minister of sin; and, second, it is to all practical intents and purposes precisely the same with the Popish doctrine of purgatory. We know not whether our friends hold the general belief of Christendom, that the souls of believers are, at their death, made perfect in holiness. If they do, then exclusion from the kingdom, and the sufferings which they suppose shall be inflicted upon some believers after the resurrection, cannot be in the way of fatherly chastisement in order to purification or amendment, or for trial, for this is precluded by their being made perfect in holiness at death. These sufferings, therefore, must have the nature of punishment, must be inflicted with a view to compensation and atonement, just like those of the Popish purgatory. And the result of this is, either that Christ did not fully atone for the sins of such as shall be saved, which

*** This paper is, as will be seen, an answer to a correspondent in our last.** ***With this the controversy must close.*—Ed.**

is to cast dishonour on Him, and on His perfect work; or, if He did, that God requires more than a perfect atonement, which is to reproach and deny His justice; or that these sufferings are required neither by justice nor love, but are inflicted in virtue of some other and unheard-of principle in the Divine nature—all which suppositions are absurd. If it be held that the souls of believers are not at death made perfect in holiness, and that these sufferings are inflicted in order to effect that perfection, still the doctrine resembles that of Popery so closely, that practically they must be regarded as identical. For the essential point—the only point of consequence as to the present question—is, that in both systems men may adjust in the world to come what they have left unadjusted in the present; and with this prospect before them, multitudes will be very apt to postpone till after death what they ought to attend to in this life. What is true of the one doctrine in this respect is equally true of the other. Dr Cunningham * says: "It is evident, however, that a belief in the existence of purgatory has a most powerful tendency to lead men to neglect to make their calling and election sure, and thus sink them in irretrievable misery; and in that way, the doctrine of purgatory, like most others in the Popish scheme, serves at once the purposes of Satan, its great author, and of the human agents whom he employs. While the priests are pocketing money for masses to hasten men's escape from purgatory, Satan has the satisfaction of seeing them securely lodged in hell—a result to which their reliance upon purgatory has not a little contributed." And Dr Owen: † "As this whole business of purgatory is a groundless fable, an invention set up in competition with, and opposition unto, the sanctification of the Spirit, and cleansing virtue of the blood of Christ, as a matter of unspeakably more profit and secular advantage unto those who have its management committed unto them; so it is as great an encouragement unto unholiness, and a continuance in sin, for those who believe it, and at the same time love the pleasures of sin, (which are the generality of their Church,) as ever was or can be found out or made use of; for to come with a plain downright dissuasure from holiness and encouragement unto sin is a design that would absolutely defeat itself, nor is capable of making impression on them who retain the notion of a difference between good and evil; but this side-wind that at once pretends to relieve men from the filth of sin, and keeps them from the only ways and means whereby it may be cleansed, insensibly leads them into a quiet pursuit of their lusts under

* Notes to Stillingfleet, p. 290. New Edition.
† Vol. iii. p. 435. Goold's Edition.

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an expectation of relief when all is past and done." And, again:* "This image"—that is, purgatory—"has become an engine to disappoint the whole doctrine of the gospel, and to precipitate secure sinners into eternal ruin."† This may be taken as the unanimous judgment of all the Protestant divines. Now, the statements of the writer, that "he who looks at God's doctrines, as the spectator from without, imagines that their tendencies must be to evil; so says the world of the cardinal doctrine of justification by faith; so says the Arminian of God's electing love, and the infallible perseverance of His chosen," may be allowed to pass when directed against an unknown and anonymous opponent; but when the great saints and theologians now referred to describe the tendency of the Popish purgatory, that is to say, the tendency of the doctrine we oppose, it will hardly do to speak of them as "spectators from without." Besides, the doctrine in question does not belong to the same class with justification by faith, election, and perseverance. Before a man can rightly estimate the tendency of these doctrines, he must be regenerated, enlightened, and have some experimental knowledge of their power. The doctrine of justification by faith, especially, goes directly against the views and principles of fallen human nature; but the doctrine we oppose does not; it is in perfect harmony with them, and could not have better suited or encouraged them, even if it had been invented for the purpose. There is nothing about it whatever to prevent any one who knows just this much about fallen human nature, that it has an inveterate dislike to holiness, and an invincible disposition to procrastinate in spiritual things, from forming a correct judgment of its tendency, and seeing that it is only evil. And while that tendency will operate most powerfully upon nominal Christians, it will exert no small influence upon careless and backsliding believers. "But," says the writer, "how should the belief that as we sow we shall reap, and that Jesus is coming to bring His saints to account, be fitted to induce negligence, or to allow of sin? . . . He will misconceive the matter who supposes that there is no more displeasure to be apprehended from our Lord, than merely exclusion from the millennial glory." This is of no force; for does the writer not see that the very same may be said of the Popish purgatory; and yet that, in the unanimous judgment of the greatest saints and theologians, that doctrine tends most powerfully to induce carelessness and

* Vol. viii. p. 584. Goold's Edition.

† See also Calvin, Institut. lib. iii. cap. v. § 6, and Pictet, Theol. Chret. liv. xiii. chap. 8, where, though he treats of the Popish purgatory, are to be ound some very good arguments against this Protestant one.

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continuance in sin? "The ordinary complaint against it is, that it entails 'bondage.'" This, which is said in its defence, is just one of the most thorough refutations of it that can be given; for, if it entails bondage, it cannot by any possibility belong to the gospel, as there is nothing about the gospel fitted to entail bondage. On all these accounts, therefore, the scheme is only a human "tradition," a mere invention of men. As to Esau, it is enough to say, that he was not a type of any class of true believers; and as to the servant which knew his Lord's will, and did it not, in Luke xii. 47, 48, that he is not a believer at all.

The writer says, that "it is not affirmed in the syllabus, that by 'the kingdom' *only* the reign of the thousand years is intended." We were most careful and anxious to state the doctrines of the syllabus fairly and correctly—using its very words, so far as we could. But let the syllabus speak for itself. In the second edition it is said, "The kingdom is to come to an end, (1 Cor. xv. 24; Rev. xx. 4–6.) Equivalent expressions for 'The kingdom' are. . . . The age to come, (Luke xx. 35; Heb. vi. 5,)" which unquestionally means the millennial age. And in the fourth edition it is said, "The kingdom of heaven temporary, (1 Cor. xv. 24.) For a thousand years, (Rev. xx. 4–6.)" Now, if these are not an express "affirmation" to the above effect, they are at all events tantamount to it. These expressions occur at the beginning of the editions, where we naturally look for a definition of the subject treated of; and, finding them there, we inevitably infer that the kingdom spoken of is only the thousand years' reign. If this was not meant, it ought to have been, for the nature of the question imperatively demands it. Our friends teach that it is only from the millennial, and not from the eternal kingdom that some believers are excluded; and it is indispensably necessary to the establishment of their scheme, that they should clearly distinguish these two phases or periods of the kingdom, and produce passages, if there be any such, which refer only to the millennial kingdom, in the sense of teaching the exclusion of some only from it, and not from the eternal kingdom which follows. The composer of the syllabus may not have had this necessity clearly and formally before his mind when he wrote, but he felt it, and instinctively, at least, if not with full intelligence, proceeded upon it. He felt that, if his doctrine was to be proved, he must mean and speak only of the thousand years' reign; and his whole object in the syllabus is to distinguish the millennial from the eternal kingdom in such a way as to show that certain things, as exclusion and suffering, belong only to the former, and not to the latter. And this, in point of fact, is what the writer, whose remarks we

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are commenting on, endeavours to do in part of his letter; for he says, under the first of the three heads to which he proposes mainly to confine attention, namely, "The future kingdom," that it seems to him "that all the phrases used refer primarily to the kingdom of the thousand years; it is certain that many *must* belong to this period." This is just as far as the very difficult circumstances of his theory will permit him to go in the way of making "the kingdom" mean only the millennial kingdom; and if he could have gone further, he would certainly have done so, if, indeed, "must belong" does not signify "must belong only." He says, "It is not meant that in the phrases the kingdom of God, of heaven, of Christ, of the Son of man, there is no reference to anything beyond the thousand years; some of the texts contain principles which will apply to God's kingdom in eternity." All that we wish is, that that reference and these principles be clearly brought out and distinguished from the reference which the phrases have, and the principles which the text contain, that apply to the millennial kingdom, and that it be shown that the former reference and principles differ from the latter in this, that while the latter exclude from the millennial, the former do not from the eternal kingdom. The writer probably intends that we should infer the bearing of that "reference" and these "principles" upon the question, from the words above quoted, "All the phrases used *refer primarily* to the thousand years." It is not enough, however, to say that certain texts have this *primary* reference; for the question is, What does "primarily refer" mean? It cannot mean that the texts have no reference to the eternal kingdom; it must mean that they teach something of the millennial, and something of the eternal kingdom. If the primary and secondary references, (but if a secondary reference be admitted, why not a tertiary? and so on as far as fancy may lead, or the necessities of a theory drive,) or the two different things taught, are contained in different words or clauses of the text, there may be little difficulty in applying to each period what is meant for it. But if the text refers to both periods in the same words; if the secondary reference is expressed in the same words that express the primary, then it is impossible for any man to distinguish the two references, or to show that one thing is taught of the millennial, and something else and opposite of the eternal kingdom. The only intelligible sense that we can put upon the expression—for we cannot suppose it intended to introduce a double sense into such passages as we are considering, or to indicate that there is anything typical in them—is, that "primary" means first in order of time, for it cannot mean first in order of

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importance; and then the meaning will be, that the passages teach us something regarding the kingdom of God according to the succession of its periods; *e.g.*, that certain persons shall be excluded from the thousand years' reign, as being the first part of the kingdom—that is the primary reference; and the secondary reference is, that the same persons shall be excluded from the eternal period which follows as next in order. The examples to which the writer refers, and which he says must belong to the millennial period, may possibly throw some light upon the subject:—"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father," (Matt. xiii. 40–43.) Now they which offend and do iniquity are signified by the tares, and, as our Lord Himself tells us, (ver. 38,) the tares are the children of the wicked one. All believers, however, are born of God; they are all His children; some of them may be disobedient children, all of them, indeed, are more or less so, for there is not a just man upon the earth that doeth good and sinneth not, and in many things we offend all; but still none of them are the children of Satan. The tares cannot possibly mean believers. The passage teaches that only unbelievers shall be gathered out. The tares are burned up and destroyed; they are not refined or purified in any way, or turned into good wheat; and those represented by them are also destroyed, being consigned to eternal punishment. There is no hint of any rescue from the fire. This text must mean primarily, therefore, that when Christ comes unbelievers shall be cast out of His kingdom; and, secondarily, that in the eternal kingdom they shall continue in that state of exclusion; while the righteous, or believers, shall shine forth as the sun in the millennial kingdom, (primary reference,) and (secondary) shall continue so to shine through the following eternity. It may be noticed, that the text speaks of the kingdom of their Father, and refers to the eternal kingdom. And we say, that no man who pays any regard to the laws of interpretation will ever be able to show that this text teaches one thing of the thousand years, and the opposite of the following eternity, or, in short, that it gives the slightest countenance to the scheme of the syllabus. And in like manner of Matt. viii. 11, for the children of the kingdom who are here cast out are unbelieving Jews, as the writer admits, and so the text does not favour his scheme. The king-

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dom of heaven includes the eternal kingdom; and what is true of the thousand years as first in order of time, is true of eternity as next in succession. The same things may be said of Matt. xix. 23–29, xx. 20–23; and Luke xxii. 15, 16, 28, 30, with the exception of the two last verses, which, however, have not the remotest bearing upon the point in hand. The writer supposes that millenarians, generally, will grant that such passages as these refer primarily to the millennial day; but we are unable to believe they will grant this in any other sense of primary than that which we have laid down. "Here, then," he says, "is a clear sense of the phrases, the kingdom of heaven, of God, of Christ." This primary sense is, of course, clear enough as we have defined it; but then it gives no support to the doctrine we oppose. The writer, however, we think, would have us to put a different meaning upon "primarily refer;" but that meaning, we are persuaded, is either unintelligible, or, if not, implies a principle of such a nature as, if carried fully out, would involve not only the passages at present in hand, but the whole of Scripture, in a cloud of hopeless obscurity and uncertainty; and his meaning, therefore, in either case, is inadmissible. We believe that this primary reference is a mere contrivance to escape a difficulty, and that the writer is mystifying himself, and unconsciously endeavouring to mystify his readers. What is wanted is a text referring to the thousand years' reign, and teaching exclusion from that, which does not at the same time refer to the eternal kingdom, and teach exclusion from it. There is no such passage, or combination of passages, in the syllabus, and neither is there, we believe, any such to be found in Scripture. It is the impossibility of finding this which forms the great and insurmountable difficulty of the scheme. Our friends should bend their whole strength and diligence to overcome this difficulty in the first place, for till it be surmounted all their efforts are only so much beating the air.

The writer admits that the reign of God and of His saints will continue for ever, but says that "the future eternal reign will take place under conditions capable of clear discrimination from the temporary kingdom." No doubt the conditions will be to some extent different, and be therefore capable of discrimination; but we can do very little in the way of discriminating them, because Scripture says so very little about the difference between them; and any discrimination that the writer has made, is either mistaken, or at least unproved, and does not in any way go to establish his theory. The difference between "the kingdom in manifestation, and the kingdom in mystery," does not prove his scheme, for nothing has been said, or can be

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said, to show that those translated in this life from the power of darkness into the kingdom of Christ, will not always continue in that kingdom. The fact of their being in His spiritual kingdom now, will secure their admission into His manifested kingdom at His coming. They form part of His kingdom; and when the kingdom shall be manifested, they will, as a matter of course, be manifested in it, and along with it, by "the glory which shall be revealed in us." If Luke xvii. 21 teaches anything adverse to the syllabus, there is nothing unfair in the "objector always resorting to it," even although it should be what we do not admit, "the one exceptional instance in the whole series of texts upon the subject;" for it *is* a text, and one plain text is a sufficient foundation for any doctrine. Matt. xxiii. 13 applies "either to the present or to the future aspect of the kingdom," conjunctively, but not disjunctively; for the Pharisees shut up the kingdom of heaven in the way of preventing men from believing in Christ, and so entering it in this life; and, of course, by shutting them out of the kingdom here, they shut them out from the same in its more fully developed form hereafter. If, however, they left open the kingdom of grace, they could not shut up the kingdom of glory. But this conjunctive reference is, in fact, not twofold, but one; it relates to the one kingdom. The writer thinks that the passages which "speak of violent men plundering the kingdom by force—of harlots entering in, and of the keys of the kingdom being given to Peter, are rightly interpreted only of the manifested and millennial kingdom." But that certain passages can be rightly interpreted only of that kingdom is not enough; these passages must teach, in addition, that some believers shall be excluded from it, which not one of them does. As to the passages now referred to, we differ from the writer. It was the kingdom in its present state that the violent took by force—by striving successfully to enter into the strait gate—and that the publicans and harlots entered into. It was in this life that they took and entered into the kingdom—of grace, that is—and thus entered by right and legal title into all its future phases. It is the kingdom in its present state, also, to which the gift of the keys to Peter refers, as is plain from the words, "whatsoever thou shalt bind *on earth*." And if it refer to the millennial kingdom also, it cannot in any way affect the question, for there will then be men upon earth in a mortal state to be bound and loosed. Nor do we admit that 1 Thess. ii. 12 refers "primarily to the millennial kingdom." It refers primarily—in the order of time—to the kingdom of grace; secondarily, to the millennial kingdom; and last of all to the kingdom in eternity. And it seems

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tolerably evident that, if the call of believers to the millennial kingdom admits of their being cast out of it, their call to the kingdom of grace, and the kingdom in eternity, equally admits of their being excluded from these also, which is absurd. This is enough as to the two conditions of the kingdom discriminated by the writer—mystery and manifestation, namely.

He proceeds in the third place to discriminate the manifested kingdom in the millennium, from itself in the following eternity. And the great difference is this, that in the former the Lord Jesus Christ reigns as the Christ, as the Mediator; while in the latter He reigns, not as the Christ, but as the Son of God. And he remarks, that "vainly should we seek to make those texts which speak of the Saviour's eternal kingdom, silence those which speak of His temporary one." But then, as was said in the article, no one is seeking to do this. What we say is, that the writer has never produced any text which speaks of our Lord's temporary kingdom in such a way as to establish his theory. Let him do this, and we shall agree with him at once.

As to this third distinction, we have to remark, in opposition to the writer, that Scripture, so far from "certainly asserting that *His kingdom as the Christ* will cease," does not assert that at all. That our Lord will cease to reign as Mediator seems to be essential, or at least of great importance to the system, and ought to be distinctly and formally proved. The circumstance that the apostle Paul refers in 1 Cor. xv. 27, to the eighth Psalm, does not prove it; because He may still reign as Mediator when all things are put under Him. Besides, it is assumed that the two last chapters of Revelation refer only to the kingdom in eternity, and that the sea only ceases then to exist, which we deny. But the apostle calls our Lord always *Christ* in 1 Cor. xv., and the same thing holds in Rev. xx. 4–6, "The blessed ones reign with *the Christ* a thousand years. They shall be priests of God, *and of the Christ.* What is very observable is, that Jesus is never called 'the Christ' after that date. . . . Never after that date are the saints said to reign *with* Him. The one '*throne of God and of the Lamb*' abides for ever in the city; and while the risen 'reign for ever and ever,' we read not of their sitting on that throne." Now, the circumstance that our Lord is never called "Christ" after Rev. xx. 4–6, is of no weight, for He is called the Lamb several times after that date, which comes to the same thing. "The Lamb" is a name that points Him out as Mediator. And this applies to the "one throne of God and of the Lamb," that is, the throne of God and of the Mediator. 2 Pet. i. 11 refers to a period after "that date," in the words, "The everlasting kingdom of our

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Lord and Saviour Jesus Christ." He is called "Christ" here, or Mediator, and His kingdom as such is said to be everlasting. In regard to reigning *with* Christ, it is said in 1 Thess. iv. 17, and so shall we be ever *with* the Lord; and if He reigns for ever, and the saints reign for ever, of course they shall reign *with* Him. And as we do not read of their ever rising up from Christ's throne, we are warranted to believe, on the principles of the letter, that they shall always continue to sit upon it. The circumstance that our Lord is not called Christ in the end of the Apocalypse is of no force at all against the passages which expressly teach that His kingdom as Christ shall be everlasting. We shall not attempt to state what would be necessary to warrant us in believing that His kingdom as Christ shall be temporary, in the face of such passages. We refer, however, to Turretine, loc. xiv. cap. 17; to Mastricht, Theologia, lib. v. cap. 8, and to Pictet, Theol. Chret. liv. ix. chap. 42, for the proof of our views. It is true that there is, on this point, among the orthodox, a difference of opinion which seems irreconcilable. But, in the meantime, until the arguments of Turretine, &c., have been refuted, which we do not expect to see speedily done, it is too much to say that "Scripture certainly asserts that His kingdom as the Christ will cease." Till it can be shown, however, that Scripture does assert this, the writer's scheme, it would appear, cannot be established. And even if it could be shown to assert this, his scheme would be as far from being established as ever, because there is no passage of the nature required for its establishment. We may suppose that Eph. v. 5, to which he refers, is the best he can find for his purpose, assuming the mediatorial kingdom to be temporary. "The believer is warned that certain offenders have no part 'in the kingdom of *the Christ and God*,' (Eph. v. 5.)" Now this text only shows that such offenders, first, have no part in our Lord's kingdom as the Christ in the millennium; and, second, that they have no part in His kingdom as God in the eternity following, which is far enough from favouring the theory. Besides, it cannot be shown that believers are here spoken of.

The writer says, further, that "the assertion" of the article "that entrance on the millennial, and that on the eternal kingdom, stand upon the same footing, is, I am persuaded, an error." But this was *proved* in the article, and not merely "asserted;" for it was there shown in detail that the very same things are required for eternal life that are required for the kingdom. And this overthrows the whole system. The writer goes on to ask certain questions as to what we should say "to one anxious about his soul upon a dying bed," instead of

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attending to the detailed proof now referred to, which, we think, would have been a good deal more to the purpose. But, in the meantime, his questions are very easily answered. We should say just what the apostles did, believe in the Lord Jesus Christ, and thou shall be saved; that faith is that alone which gives a legal right to both eternal life and the kingdom, and that, if he really had faith, he was sure of both. If circumstances permitted, we should tell him that holiness is necessary also in its own place as making meet for it, as being itself, indeed, partly eternal life, though not in any way the price of it, or the reason for which either eternal life or the kingdom is given. We should say that faith worketh by love, and without works, is dead. And that he might see more clearly whether his faith were real, we should insist upon the necessity of repentance, and ask him to examine himself whether he had a true sense of sin, grieved for and hated it, turned from it to God with all his heart, entertained a full purpose of new obedience, and whether he actually was endeavouring to render that obedience. If he should really feel and act in that way, we should say that he had not only faith, but some degree of that holiness that God requires; and would tell him to be of good cheer, for that it was his Father's good pleasure to give him the kingdom. We should certainly not say that "the sinner *must* obtain eternal life as the reward of worthiness," but that it is to be obtained "as the free gift of God to the unworthy;" and we should say precisely the same thing of the kingdom, and that his "worthiness" is not in any way the ground of his obtaining either the one or the other. While we should add, that the greater his holiness the higher his standing in the kingdom and the greater his reward in eternal life, since rewards, though equally of grace with life itself, that is, wholly so, are given according to works. And also, that without faith and repentance, which include all holiness, neither eternal life nor the kingdom is to be expected. And there is no contradiction either in these statements, or in those of the article. Faith alone *is* our title to eternal life, that alone which gives a legal right to it; while sanctification, holiness, obedience, are no less necessary in their own place, as making meet for it; and this is true also of the kingdom. If these statements are contradictory, then the confessions of the reformed churches generally are self-contradictory, and, what is more, Scripture itself is so. We would rather substitute for the expression "nothing beyond regeneration is required," the words we actually used, that "Scripture does not specify any degree of inherent righteousness above that which is implied in

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regeneration, as necessary to eternal life and the kingdom." And this involves no contradiction to anything said in the article; for regeneration implies faith, repentance, and, indeed, all holiness, in the root and seed. When a man is regenerated, he is put in possession of faith and holiness, and "if he were to die the next moment," he would be, not only "safe," as the writer says, but he would enter into the kingdom. Whatever may be said of the obligation resting upon the Israelite "to cleanse his house of leaven, *but not in order to its safety from the angel's sword*," it is certain that unless what is represented by leaven—sin, namely—be not in some measure cleansed, the blood of sprinkling can avail no man anything. For that blood is never, in point of fact, applied to any but to those who are regenerated, and to all such it is applied. Regeneration is the beginning of the cleansing. None are perfectly cleansed in this life; but all the regenerate are perfectly cleansed at death, and do all enter the kingdom.

The writer says "there is something"—the kingdom, namely —"for which many other conditions are required," besides regeneration; and then he enumerates the doing of the Father's will, confession of Christ before men, endurance of suffering for Him, baptism. The diligent, the meek, the merciful, the poor in spirit, the peace-makers, will possess it. Those wanting in these graces will not, (is there any believer totally wanting in these graces?) nor those who have their consolation here, nor those who have the world's good word. "For the references are exclusive, as the Saviour's words in Luke vi. 20–24 make known." This is just to repeat the statements of the syllabus which were disposed of in the article. It was there shown that the very same things required by the syllabus for the kingdom, are also required for eternal life. It is easier to reiterate assertions than to refute their refutation. We request the writer to refute the arguments of the article on this point, and also to show that the kingdom of God, in Luke vi. 20–24, means only the millennial kingdom; for if this cannot be shown, then, as "the references are exclusive," they exclude all wanting in the above qualifications, not only from the kingdom, but also from eternal life.

He says, further: "Certainly I never will seek after imputed righteousness, when I already possess it in its perfection." Of course every man must determine his own line of conduct for himself to the best of his judgment. But the apostle Paul was in possession of Christ's righteousness in perfection, as every believer is, and he still sought after it, (Phil. iii. 8, 9,) and he exhorts Christians to do the same, (ver. 17.) This is an in-

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controvertible fact, whatever may be made of it. He sought for something more in ver. 10, namely, holiness, and he sought both imputed righteousness when he had it, and inherent righteousness for the same end—that he might attain to the first resurrection, to which that some believers will not attain, there is nothing in the passage to show. If seeking indicates doubt, then, if he was doubtful about the kingdom, he was equally doubtful about eternal life. If he was not doubtful about the one, neither was he about the other. And it is affirmed that when our Lord said, "Seek ye first the kingdom of God and His righteousness," He "was not addressing the special class of those doubtful about eternal life." It seems to us unquestionable that He was, for He calls them, in Matt. vi. 30, "O ye of little faith," because they were doubtful of God's fatherly care in the matter of food and raiment. And if a man is doubtful about these things, must he not, *à fortiori*, be doubtful about an infinitely greater thing, and more hard to believe—even eternal life? The circumstance that the kingdom "is propounded as a prize still to be sought by those already heirs of eternal life," is nothing to the purpose, for Paul enjoins Timothy, who was an heir of eternal life, still to seek it, "Thou, O man of God, follow after . . . faith . . . lay hold on eternal life." He did not tell him to "work" either for that or the kingdom, but to lay hold on, to seek it. Moreover, it was shown in the article that believers are "already heirs" of the kingdom, as well as of eternal life. As to the rich young man in Matt. xix. 16–29, it is said that Jesus taught His disciples "not that the rich cannot have *eternal life*, but that they will not enter the *kingdom of heaven*." If Scripture is to be treated in this way, it may be made to prove anything. Our Lord does not say that the rich shall not enter; He only says that it is hard for them to do so. We refer to the article for a fuller statement about the rich. It is quietly assumed here, too, that the kingdom of heaven means only the millennial kingdom—a point which we steadfastly refuse to grant. On the writer's views about the mediatorial kingdom, how can he show that it does not refer to our Lord's kingdom in eternity as the Son of God? It is very plain, also, that to be saved is equivalent to entering into the kingdom of heaven, and that eternal life is described as following in the same way upon sacrifices made for Christ's sake as the hundredfold and sitting upon thrones do. For aught contained in the passage, the one is just as much the free gift of God as the other, or to be equally obtained by sacrifices. Again, it is not in the kingdom that the hundredfold is said to be received, but "now, in this time." Those who receive this are to

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receive eternal life in the world to come, *i.e.*, in the millennial age, which shows unmistakably that, if they are to be rewarded in the kingdom, eternal life itself is the reward; which is entirely against the syllabus, (Mark x. 29, 30.) Eternal life is rightly defined in Lange's Bibelwerk on this place, as "die unendliche, Alles umfassende Einheit, Erfüllung, Fülle und Tiefe aller lohnenden Vergeltung."

As to the sins of believers, we have to repeat, that in regard to the possession of spiritual life, faith, love to God, holiness, obedience, there are not two classes of believers; for every believer possesses these qualities, although, in regard to the degrees of them, there may be an indefinite number of classes. All believers are holy, even by the writer's admission; for he asks, "Does not the commencing sanctification of the Holy Spirit attach to the first entrance of faith into the soul?" Of course; or rather it attaches to an instant earlier still in the order of nature, even to the moment of regeneration. Well, is not every believer regenerated, and is he not, therefore, holy, and a saint, and of course righteous? Doubtless, and all believers are so called in Scripture, and, as the article stated, they are so, not from the possession of any specified degree of holiness, or inherent righteousness, but from the possession of any degree of it whatever. All believers do love God also, and obey Him, or are more or less doers of good necessarily, because of the new nature which they all possess. The writer seems to intimate that if faith be found alone in the judgment, though it will be "reckoned an idle and dead faith which wins no reward," yet it will secure eternal life. Although this notion about a dead faith harmonises very well with his theory, and, indeed, seems taught in the syllabus, we do not confidently affirm that this is his meaning. If it is, we say he is mistaken; for the epistle of James teaches most emphatically that true faith can never be alone; that faith which has not works, being alone, is dead; and therefore not saving faith at all, not the faith by which any man can be justified. And it follows from this that faith *must* be active, and therefore there must be some amount of obedience and love to God; for faith worketh by love. We said that life where it is cannot lie wholly inactive; we did not say, however, that it will always be visible. It is always so to God, but may not be always so to men, as appears from the seven thousand in the days of Elijah. It results from this, of course, "that if there be not holiness and obedience, the party is no believer, and never was converted;" and this is the teaching of Scripture. But it does not follow "that only unbelievers are guilty of unrighteousness and unholiness," for all believers have

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depravity or unholiness in them while they live in this world, and many of them, or rather all of them, do what is unrighteous more or less; but, for all that, they are not counted or called unholy or unrighteous, as in Christ, and before God, or as regenerated. "A just man falleth seven times," (Prov. xxiv. 16,) but he is a just man still. The apostle Paul himself was unrighteous and unholy, as he tells us in Rom. vii., because neither his nature nor his doings were perfectly in accordance with God's law, but he was, and was counted, holy and righteous notwithstanding. He received his denomination, first, from Christ's imputed righteousness; and, second, from the presence of the principle of holiness in him, from the new nature, the new man, which is holy and righteous, (Rom. vii. 22, 15.) He identifies himself with the new man, and it is not he that is unrighteous, (vii. 17;) it is the old man, but he does not consider the old man to be himself, (vers. 17, 20, 22–25.) What is true of Paul as to this, is true of all believers, and is true of them always. They are all holy saints and righteous, and therefore those passages which set forth the fate of the unrighteous can never be fulfilled on any believer.

Our views do not suppose, as must be evident to any one who understands them, "that a Christian *must* be what he *should* be, or he is not a Christian at all," for there is no Christian whatever who is what he should be. We only say, that all God's children have *some* degree of goodness and obedience about them, and that those who have not, are not His children at all, and this is all that the article insists upon, and Scripture requires, as necessary for the kingdom and eternal life. We do not assume that because in this sense all believers love God and are doers of good, they therefore come up to the perfect standard which He has set before us, and we are surprised that the writer should have been so undiscriminating. We agree with him, to this extent at least, that many believers do not "attain any very marked degree of conformity to this standard." But they all attain to *some* degree of conformity to it, which is all that Scripture requires as necessary for an entrance into the kingdom. It is perfectly true, that the Holy Spirit "shows us shortcomings and transgressions of the most open and flagrant character among those who yet are owned as God's children," but if they are God's children they are, notwithstanding, holy and righteous, they are still saints, and also heirs, "heirs of God, and joint heirs with Christ," (Rom. viii. 17,) that is, of the kingdom. Owen on Heb. vi. 10 says, "There is nothing more evident than that all true believers, and all those who upon their profession are presumed so to be, are in the New Testament

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styled saints. For *ἅγιοι* are the same with *κλητοί*, (Rom. i. 7,) *ἁγιαζόμενοι*, (Heb. ii. 11,) *ἡγιασμένοι ἐν Χριστῳ*, (1 Cor. i. 2.) 'Saints' are the same with '*called*' and 'sanctified in Christ Jesus.' Every believer is sanctified, and every one who is not sanctified is no true believer; so that 'believers' and 'saints' are the same. But the atheism of this age hath made it a reproach among many once to use the name; and with some this appellation is restrained unto such as are canonised or deified by themselves. Chrysostom is express to our purpose in this place. *Ταῦτα ἀκόυοντες, παρακαλῶ διακονῶμεν τοῖς ἁγίοις. Πᾶς γὰρ πιστὸς ἅγιος καθ' ὃ πιστός ἐστι· κἂν κοσμικὸς ᾖ τις, ἅγιός ἐστιν.* 'Hearing these things, I beseech you, let us minister unto the saints. For every believer, inasmuch as he is a believer, is a saint.' Although he be a secular person (which he mentions in opposition to their imagination who confined saintship unto monks) he is a saint, which he proves by testimonies that they are sanctified. These 'saints,' therefore, were the disciples of Christ, professors of the gospel, presumed in charity to be true believers, and therefore real saints." There are not "two classes of believers, the carnal ones, and the spiritual ones," in the absolute sense, for if so, as Boston remarks, let us no more ask what concord hath Christ with Belial, or light with darkness? They are carnal and spiritual only comparatively, but this does not show, neither is there in all that the letter says on this subject a word to show, that any believer, even the weakest and most sinful, is considered before God as unrighteous, or shall be excluded from the kingdom. The fruitless branches in John are not believers. And the apostle says of the Corinthians, notwithstanding the great sins of which they were guilty—and it does not affect the present point whether they committed them as heathens or as Christians—that they are sanctified in Christ Jesus, 1 Cor. i. 2; saints, vi. 2; and in i. 8, who also shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. If the Corinthians were unrighteous, as the writer will have them to be, how could the Lord confirm them unto the end, or confirm them at all? Does it mean that He will confirm them in their unrighteous state? If not, it must mean that He would confirm them in a righteous state. They must have been in a righteous state, therefore, and consequently righteous themselves, and so not of the unrighteous or such as shall be excluded from the kingdom. Besides, how is it possible, on the theory of the writer, that the Corinthians, being guilty of such sins as they were, could be "blameless" in the day of our Lord Jesus Christ? Of course it is perfectly *im*possible, but the apostle declares

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that they are to be "blameless" in that day, and therefore the theory is false. This verse shows us, too, how believers may be guilty of great sins, and yet be "blameless." In 2 Cor. i. 14 he says, "Ye are our rejoicing in the day of the Lord Jesus." Could he have said that, if they were to be excluded from the kingdom and cast into the lake of fire? Also, 2 Cor. i. 21, 22, iv. 14. Our Lord might call "one believer 'Satan,'" but are we to infer from that, that the apostle Peter was not a saint, and is to be excluded from the kingdom? And Paul might call "another 'that wicked person,'" but was he a believer when Paul called him so? If he was not, the reference is not to the purpose, if he was, then, according to Turretine and the truth, since there are always two principles, the flesh and the spirit, in a believer, he may very well be differently denominated according to these different principles, so as to be called believing and righteous in the sight of God, who hath elected and redeemed him, and with respect to his possession of the Spirit and new nature, but unbelieving and unrighteous considered in himself and with respect to the flesh. And, as was said before, it is from the Spirit, and not from the flesh, that a believer receives his ruling and proper denomination. So that nothing said in the letter hitherto is of force to show that believers are unrighteous in any such sense as to exclude them from the kingdom.

The argument from Heb. iii. and iv. is to this effect, it was not Egyptians or Gentiles who provoked the Lord, and grieved Him in the desert, but His own people whom He had redeemed from Egypt, the men of His covenant nation. He overthrew them for their sins, and uttered an oath of exclusion against them as disobedient. Therefore believers who do not come up to a certain degree of holiness and obedience—for all believers have *some* degree of these—shall be excluded from the kingdom. But this argument will not hold, for, first, the nation of Israel in outward covenant with God did not represent those who are inwardly in covenant with Him as believers in Christ. Says Clarkson, "They were tied to Him by profession, external covenanting, but broken off for want of faith,—'they were broken off by unbelief, thou standest by faith,'—except you be inseparably united, your union is separated from acting, you can do nothing."* Those overthrown in the wilderness and excluded from Canaan represent, not believers among the Gentiles, but unbelievers who have the form of godliness, but deny its power. Second, there is no specified degree of holiness and obedience above what is implied in being a believer laid down in Scripture as necessary for the kingdom. Third, it was unbelief

* Clarkson, vol. ii. p. 102. Nichol's Series.

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that excluded them from Canaan, and it is faith that secures an entrance into the kingdom. In Heb. iii. 12, *καρδία πονηρὰ ἀπιστίας* means an evil heart of unbelief; ver. 19, so we see that they could not enter in, *δὶ ἀπιστίαν* because of unbelief; again, iv. 2, the word preached did not profit them, not being mixed *τῇ πίστει* with faith; ver. 3, for we, *όι πιστεύσάντες*, which have believed do enter into rest; here we see that faith gives an entrance, while unbelief excludes from the kingdom, Again, in iii. 18, to whom sware He that they should not enter into His rest, but, *τοῖς ἀπειθήσασι*, to them that believed not; iv. 6, they to whom it was first preached entered not in, *δὶ ἀπείθειαν*, because of unbelief; ver. 11, let us labour therefore to enter into that rest, lest any man fall after the same example, *τῆς ἀπειθείας*, of unbelief. Owen says, "Wherever these expressions occur, 'that is, *ἀπειθέω* and *ἀπείθεια*,' we must consider whether they directly express the neglect of the command of God or of His promise. If it be of the former, they are duly rendered by 'disobeying' and 'disobedience;' if the latter, by 'unbelief,' 'incredulity,' and the like. Now, because these things are of a near alliance, and cannot be separated, wherever one is expressed, the conjunction of the other is also understood, as in this place. Their *ἀπείθεια* did principally respect the *promise* of God to give them the land of Canaan, and His power to effect it, so that *unbelief* is firstly and principally intended, they would *not believe* that He would or could bring them into that land; but yet because they were also under the command of God to go up and possess it, their unbelief was accompanied with disobedience and rebellion. This, then, is the meaning of these words in this place, 'to whom did He swear that they should not enter into His rest?' It was unto them to whom the promise of it being made, and a command given that they should be ready to go up and possess it, they would not, they did not acquiesce in the faithfulness and power of God, believed not His word, and thereupon yielded not obedience unto His command."* Unbelief is itself disobedience, and the Old Testament shows that unbelief was the cause of their exclusion. "And the Lord said unto Moses, how long shall this people provoke me?" (Num. xiv. 11.) The next clause shows that their provocation consisted in not believing, "how long will it be ere they believe me," עַד־אָנָה לֹא־יַאֲמִינוּ בִי; and to the same effect Ps. lxxviii. 22, 32, 41, 42, cvi. 24. Unbelief, therefore, was the cause of their exclusion, or the want of faith, with the disobedience that flowed from it. The kind of disobedience that excludes from the kingdom,

* Owen on Heb. iii. 18.

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therefore, consists in want of faith and its results, but this is a kind of disobedience that belongs to no believer, for all believers have faith, and some measure of the fruits of faith, and therefore do all enter the kingdom.

"It may be assumed that all believers repent of their sins and are forgiven. But are there not cases, both in fact and Scripture, where this is not true? Were there not those who were cut off for profaning the Lord's Supper?" (1 Cor. xi. 30.) Chastisement or judgment, that is, God's fatherly displeasure in this life, is no ground for inferring the same in the life to come. No doubt, in one sense, all believers die in some sins unrepented of, for no man knows all his sins; who can understand his errors? cleanse thou me from secret faults. It is impossible that any believer should repent explicitly of all his sins, for there is sin even in his repentance, and, therefore, as Boston says, believers must either never die at all, or die under sin unrepented of. But then this does not exclude from the kingdom or eternal life, because every believer has repentance as a grace or habit, and therefore repents virtually or implicitly of all his sins, and this is enough for entrance.* Besides, justification is full and complete of all sins, past, present, and future.

"I appeal with confidence to pastors. Are there not in your congregations those who are believers, but secret disciples;" with certain other classes who, "if we may trust Scripture, are not to enter the kingdom?" The texts on which these questions and that assertion are based are not given, and to save time we shall not endeavour to conjecture them, and shall dismiss this paragraph by saying, that either, first, the classes meant are not believers at all; or, second, the passages which the writer had in view are only threatenings which are neither intended to be, nor ever will be inflicted on any believer; or, third, these passages do not refer to the millennial kingdom only, some of them, perhaps, may not refer to it at all; and, fourth, when the writer shall have pointed them out, we shall be quite ready to show that they do not in any way favour his theory.

We come now to the judgment of believers. The writer goes on to quote and refer to a number of passages which show that all shall be judged, but as he does not criticise them, we need not comment upon them. We shall only say that the two last, Jas. iii. 1, and 1 Cor. iii. 8–15, do not show that believing Christian teachers shall be judged in the way of having punishment or suffering inflicted upon them. The difference between the "judgment-seat" and the great white throne does

* See Boston's "Miscellany Questions," where it is shown that the sins of believers unrepented of do not make them liable to eternal punishment.

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not favour any such conclusion, but rather the contrary. "As the result of the judgment in Christ's presence, some will be counted unworthy of the kingdom, and dismissed from His glory and its joys." Now, as this is a mere assertion, we cannot be expected to receive it. It was proved in the article, that all believers are raised at the coming, and enter into the kingdom. But let us attend to the letter. We agree with the statement, that "the principle of judgment will be *reward according to works* . . . reward will be according to the quantity and quality of the works done," as we shall explain it immediately. "But what will be the result to offending believers?" The work of the teacher who builds false doctrine upon the true foundation will be consumed, "but he will be fined and escape so as by fire," (1 Cor. iii. 1–15.) Now the fire is only to try, and not to punish. It tries only the work, and not the worker. The fire is figurative, for gold and silver, &c., are so, and false doctrine cannot be burned. The worker shall be saved, only he shall suffer loss, that is, his reward will be diminished, but there is not the slightest hint of his being excluded from the kingdom, and cast into the lake of fire, which is the point to be proved. "Can any one look round on the doctrines taught by believing ministers, and imagine that all will be rewarded in the day of the trial by fire?" If believing ministers raise any superstructure at all of true doctrine upon the foundation, we have not the slightest doubt that they will be rewarded. For the principle is, that for every good work, however insignificant, a reward will be given. This is taught in Eph. vi. 8, "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord;" and Mark. ix. 41, and Matt. x. 42, "whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward." The giving of a cup of cold water is intended to signify the very smallest and most trifling good work. The reward due to good works, therefore, shall not be diminished on account of evil works. The fact that some of the works of any believer are evil, will only prevent his reward from rising so high as it would have done had these evil works been good. Suppose that all the works of a believer are good, he will in that case have authority, let us say, over ten cities. But suppose that only so many of his works are good as correspond to authority over five cities, while the rest of his works are evil, then the result will be that he receives only a reward of five cities. And this shows what kind of answer is to be given to the questions about established and dissenting churches, sprinkling and immersion, and "Romish priests here

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and there who have laid hold on Christ as the Saviour, and yet pay adoration to Mary as well." We hate Popery as intensely as any man, but, touching these priests, we believe, though the writer seems of a different opinion, that Christ will not only hold them guiltless,—for, if not, why did He die? was it not completely to expiate the guilt of all who "lay hold on Him?" —but that He will also reward them for whatever good they may have done for His sake. And perhaps some of them may receive a greater reward than many believing Protestant teachers who have far higher advantages. For it is not by what men merely believe and do, considered by itself, that their reward is to be determined, but their difficulties, advantages, temptations, opportunities, their whole circumstances, and all the influences that in any way affect them, will be taken into account, for all these have a powerful bearing upon "the quantity and quality of the works done," and we assent to the writer's definition of the principle of judgment only as this is implied in it. And this shows us, too, that believers whose knowledge and grace seem much more weak and imperfect, and their doings far inferior to those of others in this life, may possibly receive a greater reward than these others in the life that is to come.

The letter refers to three theories of the judgment. "1. Some teach that '*only good works will be judged, and only reward be dispensed.*' But it is the day of *justice*, and such conduct would not be the display of God's righteousness, but of partiality." It is a day of justice, doubtless, but we would remind the writer of another day of justice, even when the Lord Jesus Christ endured His Father's wrath, and made a full satisfaction for the sins of His people, and if any believer were to be punished for his sins on the day of judgment, this would not only not be a "display of God's righteousness," but it would be a display of inconceivable unrighteousness both to believers and the Lord Jesus Christ himself. "It would not be fair to those found blameless before Christ." We should like very well to know who, according to the writer's system, these blameless ones will be. Take believers found free from the greater sins, and apply to them the other marks of exclusion laid down in the syllabus, and we are perfectly certain that exceedingly few, if any, will stand the test. Take some marks from the fourth edition, who have been ashamed of Christ, or indulged in sloth, or being right in fundamentals, have taught more or less false doctrine —and every believer is to some extent a teacher—or who has done wrong in some way, or sensual and mirthful, or in high repute, or a taker of oaths, (*i.e.*, we presume, not a Quaker,) or receiver of false doctrines and traditions of men, or who have

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spoken angry words, and the like. None to whom any of these marks apply can enter the kingdom. And the number must be infinitesimally small, because, since to be a taker of oaths excludes, they who shall enter are to be found only among the Quakers, and the few, if any, who agree with them touching the unlawfulness of oaths, and then applying to them the remaining marks specified, the result will scarcely, we fear, be appreciable. At all events, whether or not only Quakers shall enter, the system of the syllabus would reduce the kingdom to an almost uninhabited wilderness.

And why would it "not be fair?" Does fairness to some believers require that others should be punished? Would any believer complain of being unfairly dealt with because some of his brethren are not shut out of the kingdom and cast into the lake of fire? And since the best and most abundant works of the greatest saint are perfectly incapable of *meriting* even the smallest reward, since rewards are entirely of grace, and their amount and differences are determined according to works, is there any unfairness to those who receive a larger reward for greater works, in giving a less reward to those who have fewer or inferior works? The notion is perfectly preposterous. "These believers, we suppose, are blameworthy; shall they be dealt with as blameless? They may when mercy takes its turn, but not when justice rules." Our supposing that they are blameworthy is one thing, Scripture declaring that they are so, is another. But what does "blameworthy" mean? Does it mean being liable to punishment, under an actual obligation to undergo the penalty or part of the penalty denounced in the law? That cannot be the meaning, because no believers are blameworthy or guilty in that sense, inasmuch as Christ has fully expiated their guilt. In this sense all believers are equally "blameless," and shall all be dealt with as such; they can never come into condemnation or suffer punishment. And as there is no believer who renders perfect obedience, the words can only mean the superiority or inferiority of some believers to others in holiness and obedience, some being more free from sin, others being less so, some having more good and fewer evil works than others. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil," but this does not teach that He will punish believers for evil works, neither does it say that because some believers are not so holy as others, that therefore they shall be condemned and punished. It is the "day of justice," "justice rules," and justice requires that they be acquitted and dealt with as blameless for Christ's sake. And just because it *is* the day of justice,

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it is also the day of mercy; both justice and mercy rule, and require not only the acquittal of every believer on the ground of Christ's passive obedience, but the accepting of every believer as righteous, and his entrance into happiness on the ground of Christ's active righteousness. The evil works of believers have been judged already, they were judged on the cross, and in the day of judgment they will be declared to have been so, while their good works shall also be judged, and they shall be rewarded according to them. Each shall "receive the things done by means of his body according to that he hath done, whether it be good or bad," (2 Cor. v. 10;) "he that doeth wrong shall receive the wrong which he hath done," (Col. iii. 15.) The question is, *How* shall believers receive these things? and the only answer that can be given without overthrowing the work of Christ, and disregarding many plain statements of Scripture, is to be found in what we have said about rewards —they shall receive a reward for every good work, and none for any evil work. We know that "with God is no respect of persons," but that means only that He will do justly, and what justice requires we have already shown. "We are warned not to deceive ourselves because unrighteous persons, and those who sin in various ways specified, shall not enter the kingdom, (1 Cor. vi.)" Very true, and this passage furnishes a very good specimen of the difficulties in the way of the writer's scheme. Before this passage can serve him anything, he must show regarding it, first, that the kingdom of God here means only the millennial kingdom; second, that the unrighteous here spoken of are believers; third, that believers may sin in any of the various ways specified in such a manner as to exclude them from the kingdom, in opposition to such passages as 1 John iii. 9; Gal. v. 24; Rom. viii. 4, 9, 10; fourth, that threatenings imply their infliction upon some of those believers to whom they are addressed; fifth, that threatenings cannot be used by God as means to prevent the infliction of the evil threatened; sixth, that the condemnation and punishment of the Corinthian believers in the day of judgment does not contradict or stultify the prediction of the apostle in 1 Cor. i. 8, that the Lord would confirm them unto the end that they might be found blameless in that day, and in vi. 2; 2 Cor. i. 14, 21, 22, iv. 14, declarations which imply that they should enter the kingdom, and, if they, of course all other believers. It will be somewhat difficult to prove these points.

II. "But there are those who imagine that *motives only will be judged*, and, as in all Christians, motives are right, therefore

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all may receive reward on this ground. No; it cannot be. God testifies that recompense will be distributed not according to *motives*, but to WORKS." Recompense is according both to motives and works. Works cannot be judged of at all without the motives, for it is the motives that to a large extent make the works what they are. The nature of works depends at least as much upon the form as upon the matter. The principle, the manner, and the end, must all be taken into account in judging of the nature of any action. All the requisite ingredients, as Clarkson remarks, are to be found in the good actions of believers, "but with imperfection and in weakness, therefore their actions are not properly evil, but imperfectly good." And we say, as above, that believers will be rewarded for what is good in their good works, but punished neither for the defects of these, nor for their evil works. "He who has dealt towards the world or his fellow-Christians in justice, and not in mercy, will himself be dealt with without mercy," (Jas. ii.) But this proves too much, and therefore nothing, for even those who, according to the views we oppose, are cast into the lake of fire, will be afterwards received into eternal life. And is this not to be dealt with in mercy, for does not every sin deserve God's wrath and curse for ever? "And then it will not suffice, nor profit us to affirm our faith, ... (Jas. ii. 12–18,) if faith be found alone, it is reckoned an 'idle' and dead faith which wins no reward." This is not to the purpose, for true saving faith never can be found alone, as the passage teaches.

III. "But there are those also who plead that while *there will be loss to Christians for evil deeds, yet that loss will not amount to exclusion.*" This is what we affirm, and what is more, it is what we have proved. "But this assumes that every believer has, by virtue of his faith, a right to the kingdom, which is the point in doubt." This point was put beyond doubt by what was said in the article, p. 24, on Rom. iv. 13–16, —Comp. Gal. iii. 7-9, 14, 16-18, 29, iv. 28; also the remarks on Titus iii. 5, in p. 37. These passages prove the point so clearly and conclusively that it were superfluous to comment upon them. The fact, therefore, that believers have by faith a right to the kingdom, overthrows the whole theory, and we request our friends to attend to this. "Will all believers, tried according to their works, be accounted worthy to attain that resurrection? Impossible!" If their works are the ground of their obtaining that distinction, we also say, Impossible! for, in that case, no believer can attain it. But all believers rise at that resurrection, that is to say, have a part in it, and of course

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are counted worthy of it, for to have a part in it means simply to rise at it. Those who have no part in it are not then raised, and the same thing is true of "counted worthy of it." All who are raised are counted worthy of it, those not worthy of it remain in their graves. It is to be observed, that "first resurrection" means only "first resurrection," it does not mean "the kingdom." This ought to be kept in mind. All accounted worthy of that resurrection are accounted worthy of the kingdom, (Luke xx. 35,) all who have part in that resurrection are also blessed and holy, (Rev. xx. 6,) these two things are true of all believers, and this again overthrows the whole theory. "But what shall become of the justly excommunicated?" Excommunication is not for destruction but salvation, and if it be followed by its due effect, this is what shall become of them according to the apostle Paul, (1 Cor. v. 5,) the flesh having been destroyed, that is, the evil nature subdued and mortified, the spirit shall be saved in the day of the Lord Jesus. "Where shall they be found who have died unreconciled to the Church? The excluded below, as Jesus testified, are excluded above." But, first, excluded below and above does not mean exclusion from the future kingdom. It implies no more than this, that excommunication or exclusion from the communion of the visible Church on earth is ratified in heaven, but cutting off from the visible Church is not cutting off from the invisible Church, much less from the kingdom to come. No believer can be cut off or excluded from the invisible Church, because he cannot be severed from Christ. Second, an excommunicated believer may die unreconciled to a particular section of the visible Church, but it is impossible that he can die unreconciled to the invisible Church, because it is impossible that he can die unreconciled to God either by an explicit or implicit repentance; and if he is reconciled to God, he will not be excluded from the kingdom. Third, it is only what is bound *on earth* that is bound in heaven; and the binding force of excommunication is limited by the sphere of the visible Church's jurisdiction which is only coextensive with this life, and it ceases at death, from the nature of the case, and so cannot exclude from the kingdom. "It supposes that the only differences will be of reward in the kingdom. What then means the passages which utter to believers the warning, They shall not enter the kingdom? (Matt. v. 20, vii. 21, xviii. 3, xix. 24; see Heb. iii. 11, iv. 11.") It is enough to say, first, that a warning is not a prediction. These passages may be spoken *to* believers, but are they spoken *of* them? Second, the texts from Matthew speak of the kingdom of heaven, and from Hebrews, of "the rest," but it

has not been shown, and cannot be shown, that these mean only the thousand years' reign, without which they are nothing to the purpose. And, third, these passages were dealt with already in the article, and it would have been better to have attempted to overthrow what was there said, than to go on vaguely quoting texts, and repeating what we have refuted.

"For no works, the recompense will be *no entrance*, (Matt. vii. 21.) But shall there be no other award to evil works?" How does the writer show, first, that the words in Matt. vii. 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven," are spoken of believers? (we say they are spoken of unbelievers;) and, second, that "kingdom of heaven" means only the millennial kingdom? This second point is perpetually but quietly assumed without proof. "No works," of course mean, no good works, but where is the believer that has none? There never was, nor can there be, such a person. For the apostle says, in Eph. ii. 10, "We are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them." This is true of all believers; God hath ordained good works to be done by believers, He hath created believers in Christ Jesus to do these good works, therefore believers do them, and cannot possibly avoid doing them. Besides, if any man be in Christ he is a new creature, (2 Cor. v. 17,) and to do good works is natural and necessary to the new creature. If a man has no good works, he has only evil works, and is therefore an unbeliever. It might be unjust if the recompense of the works of unbelievers were merely no entrance, but they have another recompense. Neither would it be just if there were no other award than no entrance to the evil works of believers, but there is an award for these also, of which "no entrance" forms no part, namely, the wrath and curse of God. The Lord Jesus Christ received that recompense when He suffered and died, and this being so, it "were not just" if believers in Him received any award of punishment, whether by way of "no entrance," or otherwise.

"Lastly, the apostle speaks of the first resurrection as a prize to be won by the believer's efforts, (Phil. iii.) A prize after which he was pursuing, but which he was not assured he had already attained." The two principles which the writer says are contained in this passage appear to be these—first, the first resurrection is a prize which is only to be won by some believers; and, second, that the apostle was not sure of obtaining it. As to the first, we have just proved, first, that all believers rise at the first resurrection, and therefore all win that prize. (See also 1 Thess. iv. 15-17, and 1 Cor. xv. commented

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on in No. 59 of this Journal, p. 195. And, second, that every believer has by faith a right to the kingdom, and therefore to the first resurrection. Only a few may receive prizes at a school, but while this "illustration" explains the writer's meaning, it proves nothing to the point in hand, for every real scholar in the school of Christ receives a prize. The crown of righteousness is the prize, and every believer will receive that, (2 Tim. iv. 8.) So much for the first principle.

As to the second, that the apostle was not sure of attaining to the first resurrection, the writer says, "He dares assert, even with this passage before him, that if a man is a believer, he is sure of the kingdom." We were not conscious of any exercise of daring in making that assertion, for it was a proved assertion. It would rather have required daring to have asserted anything else, and, with the passage before us, we dare not assert anything else now. But, first, admitting for the sake of argument that Paul was doubtful, this does not prove that either he, or any other believer, will not enter the kingdom. For (*a.*) the reasoning whereby it is attempted to prove this is utterly inconclusive. It is exactly the same with this :—Some believers are doubtful about obtaining eternal life, therefore some believers may not obtain it, which is absurd, even according to the doctrine of the syllabus. If doubtfulness about eternal life does not affect the certainty of every believer obtaining it, why should doubtfulness about the kingdom affect the certainty of every believer obtaining that? (*β.*) It will not do to say that Paul was doubtful only about his entrance into the kingdom, because that is not the only thing he is striving after. He is incontestably striving after eternal life in vers. 8 and 9, and if we can rightly infer from his striving that he was doubtful about the kingdom, we must draw the same inference as to eternal life. But as doubt about the latter does not render it uncertain, neither does doubt about the former render *it* uncertain. (*γ.*) Our opponents seem to think that doubtfulness about reaching the kingdom was the apostle's habitual state of mind. We do not believe it was, and shall show that it was not immediately. It is possible, however, that he may have been sometimes doubtful, as John the Baptist was on one occasion, for after all Paul was only a sinful man. But supposing that doubt was his habitual state, although the supposition is, we think, monstrous, what does it prove as to the point in question? Merely nothing; for the feelings of any believer do not affect the objective truth regarding his future destiny as a believer. If the apostle gives his own experience, states his feelings of doubt respecting himself, that is one thing; what he teaches as

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a general doctrine about believers is an entirely different thing, and is not affected by the former at all. He might have doubts about himself entering, but he had no doubts about believers entering. Cowper was a believer; he doubted, or rather despaired, of his own salvation, but did he ever doubt that believers would be saved, or did his despair render his own salvation uncertain in itself? It was quite certain that Paul as a believer would enter, although he might be uncertain about it. And that objective certainty was not destroyed or in any way affected by his subjective uncertainty. So that whatever Paul may have felt about himself, does not affect his teaching—which is most emphatic—that all believers shall attain.

But, second, Paul was not doubtful. For (*α.*) this passage expresses an earnest desire to attain to the resurrection of the dead. But a man may have an earnest desire of reaching something, and put forth, in consequence, great efforts to reach it, and at the same time be sure of attaining it; and the words of the apostle are exactly fitted to express such a state of mind and action. This in fact satisfies the passage, and so the "doubtful" hypothesis is unnecessary. (*β.*) What Paul sought after was that for which Christ had apprehended him, and he knew what that was. It was either the kingdom, or it was not. If it was, then he was perfectly sure of reaching it, because Christ had apprehended him for that very end, and he knew that His purpose could not be frustrated. If it was not the kingdom, then Paul knew very well that he could not reach it, for he could not apprehend more than what Christ had apprehended him for. And so in either case he could not be doubtful. (*γ.*) Paul describes his habitual state of mind and action in 1 Cor. ix. 25-27, the language of which (ver. 26) proves that this, so far from being a state of doubt, was a state of the most undoubting certainty, as was shown in the article. He describes his habitual state of mind and action also in Phil. iii. If he was quite certain of the result of the conflict—as he unquestionably is—in Cor., how can he be uncertain of the result of the race in Phil.? In both passages he describes the same thing, only under different figures, but a change of figure does not reduce certainty to doubt. How could Paul be both certain and doubtful at the same time? (*δ.*) The passages Col. i. 13; Luke xii. 32; Eph. i. 13, 14, ii. 6; Col. iii. 4, 24; 1 Pet. i. 4, 5; 1 Thess. ii. 12; Gal. iii. 29, teach that believers shall all enter the kingdom, and should be assured of it. We referred to Phil. i. 6, 20-23, ii. 12, 13, iii. 20, 21, as showing that Paul was not doubtful. The writer makes some comments upon them, and then asks how they prove it. They do not prove it as he looks

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at them, but they prove it nevertheless; only, as our present remarks have already run out to such a length, we shall defer showing how they do so till another opportunity, the more especially as Paul's assurance is very well established without them.

He refers to certain "conditional promises relating to the kingdom," (and to eternal life, we add,) but as he does not comment upon them, we shall only say, that they are far from favouring his scheme. They are much more, indeed, in favour of our views.

He speaks in conclusion of the types. Israel and Esau have already been disposed of. As to Jonathan, we think that, in not rebelling against his father who was also his king, he acted precisely as he should have done. But the case of Jonathan proves nothing, because it is neither proved that he is a type, nor what it is that he typifies. Only Peter, James, and John, were present when the ruler's daughter was raised, and on the mount of transfiguration; therefore, it is thought, all believers shall not enter the kingdom. But how does the writer prove that these events are types of the kingdom? When this is proved, we are ready to show that they do not prove his doctrine.

We have noticed everything, we think, requiring notice in the letter. But this desultory way of discussion, touching on all the points of the subject, and merely touching them, and constantly skipping from one to another, is very unsatisfactory. There is a number of points connected with the scheme, any one, or at least any two of which are of quite sufficient extent and importance to fill as much space perhaps as one number of this journal can afford. And we would suggest that, if the discussion is to be continued, our opponents should confine themselves to one, or perhaps two points at a time, refuting what we have said upon them, and giving their own proof fully and at length, and let them be settled conclusively before proceeding to others. We have specified a considerable number of points which must be proved before the scheme can be established, and they may choose from among them what they deem the most fundamental to begin with.

Art. IV.—THE CHRISTIAN'S DUTY AND EXPECTATION.

Mal. iii. 16–18.

The prophet Malachi (my messenger) flourished about the time of Nehemiah's second visit to Jerusalem, (Neh. xiii. 6,) when

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the second temple was already built. Between this prophet and John the Baptist there was an interim of about four hundred years, during which time there was no vision nor prophecy.

It is wonderful that the Jews who returned from Babylon, instead of taking warning from the judgment of their seventy years' captivity in Babylon, became worse and worse as the advent of their Messiah drew near. They not only oppressed each other, and allied themselves with the heathen nations around them, but defrauded even God, in not bringing the prescribed offerings to His house, (Mal. i. 12-14, iii. 8-10.) Against these, and other evils, the prophet had to reprove them in the name of the Lord. But, instead of receiving reproof, they murmured against the Lord, and complained of their hardships and want of sympathy in their trying situation. However, while this was the state of the many, "they that feared the Lord spake often one to another," and, doubtless, lamented the state of blindness and discontent of their people. They felt the necessity of exhorting and comforting each other, and to build themselves up in their most holy faith, amidst the prevailing sinfulness and ungodliness.

Now, it should be recollected that the Jews are a *typical* people, both as it regards their religion and their history. Their election in Abraham; their going into Egypt, and subsequent deliverance; their wonderful rescue from the hand of Pharaoh at the Red Sea, and the fearful destruction of their enemies; their forty years' wanderings in the wilderness, their being marvellously fed with bread from heaven all that time; their laws and worship, and the constant presence of the Lord with them; their unceasing conflict with enemies by the way, and final entrance into the promised land, together with God's presence with them there, are all typical of the spiritual Israel.

They *represent in types and figures* what the history of the Church *has expressed, and will yet express in real life*, so that, if we could fully understand the types and history of the Jews, we should be able to foretell the events of the Christian Church, to the end of this dispensation. And, as the state of the Jews became worse and worse, as the first coming of Christ drew nigh, having one of the greatest tyrants for their king at the time when Christ was born, so it will be with Christendom as the second advent of Christ is drawing near. The beast of Rev. xiii., or the great antichrist, of whom Herod the Great was a type, will then reign. This state of things is implied in our Saviour's words, when, speaking of His second coming, He significantly asks, "Shall the Son of man find faith on earth at his coming?"

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Now, as there was then a remnant of devout, believing Israelites, "waiting for the hope of Israel, and looking for redemption in Jerusalem," so there will be a goodly band of true believers to welcome our blessed Lord at His glorious appearing. In the meanwhile, *the wheat and the tares* will grow together and ripen for the harvest; the *former* for the granary of heaven; the *latter* for the lake of fire, (Matt. xiii. 30.)

Christ likens the state of things before His second coming to that before the flood, (Matt. xxiv. 37-39.) Now, this description does not indicate a state of barbarism, or very gross vices, such as we meet with in the dark ages; but it denotes a state of worldliness, of carnal security, of selfishness, and unbelief, of abandonment to the things of flesh and sense, and a disregard of God and His Word, which the world approves of and admires. Therefore, while the observant and devoted Christian cannot but rejoice at the increase of true piety among the remnant of God's chosen ones, he feels grieved, on the other hand, at the very evident "falling away from the faith," and an increase of unbelief, lawlessness, and self-willed abandonment to the perishing things of this world, among the masses of professing Christians, as the Lord's premillennial advent is approaching. Let us only look to the infidel spirit manifested by the members of the Anthropological Society, lately met in this city. And this is what the Word of God leads us to expect, (see 1 Tim. iv. 1–3; 2 Tim. iii. 1–5; 2 Pet. ii. 1–3, iii. 3–5; Jude, ver. 4, 8–13.) And St Paul declares that these characters, instead of becoming better, "shall wax worse and worse, deceiving, and being deceived."

The Christian cannot be too often reminded that "he is a pilgrim and a stranger here below," and that here "he hath no abiding city." Likewise, he must expect that the nearer Christ's second coming approaches, the greater the opposition of the powers of darkness will become. The coming of the Lord will bring on the last decisive struggle between light and darkness. The devil will make a desperate assault on Christ and His people, well knowing that this will be his last opportunity. (Comp. Rev. xii. 12, &c.) However, this will only be suffered, that the victory of our glorious Immanuel may be the more triumphant. Let us settle it, therefore, in our own mind, that as before the first coming of our Lord, dead formality, unbelief, and carnal security prevailed among the Pharisees, Sadducees, and Herodians, the three leading classes of that time, so there *prevail now*, and *will increasingly prevail*, the same evils. When in those days the Lord by His servant called upon the hypocritical professors of religion, saying, "Return unto me, and I will return unto you," they proudly said, "Wherein shall

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we return?" Either their pompous forms, or insolent pride and unbelief, had blinded them to such a degree that they could not see their errors, and their departure from God, wherefore they said, "Wherein shall we return?" And when the Lord further charged them with having robbed Him, they haughtily replied, "Wherein have we robbed thee?" This is the language of all self-conceited formalists and proud unbelievers in our days, as well as in the days when this prophet wrote. It becomes us carefully to examine the signs of the times, and compare them with the unerring Word of God. Passing events must be observed, because our days are of no ordinary character. A close walk with the Lord will be found the best preservative against the errors of these last days. St John admonishes us to this effect, saying, "And now, little children, *abide* in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming," (1 John ii. 28.)

The saints in the time of Malachi have set us a good example. While the great mass cared for nothing but worldly pleasure and lawless indulgence, "they that feared the Lord spake often one to another," or met together in private assemblies, to admonish and build up each other in their most holy faith, and to look for "the redemption of Israel." The same is incumbent on the saints now. "We are to provoke one another unto love and good works," and to watchfulness and prayer, "and this the more as we see the day of the Lord approaching." If the first coming terminated so fatally to the unbelieving Jews, when Christ did "not come to judge the world," but "to seek and to save that which was lost;" what will be the result of His second coming upon an unbelieving and carnal, so-called Christian, world? For He will come "in flaming fire, taking vengeance on them that *know not* God, and that *obey not* the gospel of our Lord Jesus Christ." The great object of our Lord's second coming will be *to reward* His faithful servants, (Matt. xxv. 20–23;) to *execute judgment* upon the Antichristian host, or say, "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me," (Luke xix. 27;) to *remove* Satan and his legions, and to *establish* His kingdom of righteousness and peace upon earth.

The prophet Malachi, speaking of this event, (iii. 2, 3,) says, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. . . . And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness," (comp. Zech. xiii. 9.) It is to be observed, in the *first* verse of this chapter, evidently John

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the Baptist's coming is predicted, then the remainder of this prophecy treats on things relating to the second coming of Christ. This may teach us that these two great events—the first and second coming—were not kept very distinct in the prophet's vision. Instances of this kind are not wanting in other prophecies. One reason for blending these two events together, remote as they are from each other, may be, because some things were *partially* fulfilled in connexion with the first, —as the destruction of Jerusalem, and the consequent dispersion of the Jews,—but will be more *extensively* fulfilled at our blessed Saviour's second coming.

Hence, what was proper for the godly *before* Christ's first advent, is in a far higher degree incumbent on believers *now*. The judgments suspended over this guilty world, as foretold by the prophets, are fearful in the extreme. How many "in their hardness and impenitent hearts are treasuring up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds," (Rom. ii. 5, 6.) How necessary, therefore, for "those who fear the Lord to speak often one to another," and to look to the Rock of their salvation?

Let us dwell a little, *both on our duty as on our expectation* amidst the prevailing ungodliness of this world.

The children of God were from the beginning an offence to the worldly, and had to experience their hatred. Take Cain and Abel as an instance. And the Saviour promised His own no better treatment. His words are, "If the world hate you, ye know that it hated me before it hated you." And this conduct of the world is what we must expect to increase as the second advent of the Lord is drawing nigh. Our Saviour declares this, Matt. xxiv. 9, 12; Luke xxi. 17, where He speaks of His second coming. "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And because iniquity shall abound, the love of many shall wax cold," &c. And it should be borne in mind, that the *clearer* God's children reflect the image of Christ, both in their walk and conversation, the more hateful they will be to the world. Heavenly-mindedness, deadness to the world, and conformity to Christ's holy image, are things which the worldly cannot endure. They are disturbed by them,—they reflect a light too strong to be endured,—they condemn their ungodly practices; hence, they hate and persecute such persons who exhibit them. Thus, the godly, like their blessed Master, are occasioning disturbance rather than peace, though their whole endeavour be to *make* and *preserve* the peace.

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The sinfulness of the worldly defeat the benevolent objects of the godly, and turn their very blessings into curses. But the godly are on this account not to hide their light. They are by no means to desist from their benevolent efforts. As Enoch and Noah among the antediluvians, and the prophets and apostles in after ages, lifted up their voices against the crying sins of their days, so must the God-fearing do now. They are like "a city on a hill," and "they are to let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven." And if, by so doing, they reap evil for good, and curses for blessing, they are to rejoice. They can have no surer evidence of their being children of God, than "when they are persecuted for righteousness' sake."

Judging, however, from the contents of the third chapter of Malachi, it appears that "those who feared the Lord" then, had to retire. Ungodliness had attained to such a height, that they had to be more silent witnesses than to reprove in public, and to mourn over the desolation of Israel more in their retired assemblies than in the temple of God. And such times may come upon us, perhaps, sooner than we expect. The Saviour's words are very significant, "Work while it is day; night cometh, when no man can work."

What the Church suffered from Rome pagan, and from Rome papal, will befall her in a concentrated form under the beast, or great Antichrist, called in Scripture also, (Dan. xi. 36,) "*The wilful king;*" (2 Thes. ii. 3, 4,) "*The man of sin, the son of perdition,*" &c. The Scriptures, referring to the winding up of this dispensation, uniformly lead us to expect severe struggles before "the kingdoms of this world will become the kingdoms of our Lord and of his Christ." However, the believer in Jesus has nothing to fear. He will have grace given him equal to his day. Christ's glorious appearing "will turn his mourning into joy." Let us only continue in a prayerful and watchful state, and be ever ready to welcome our blessed Lord "at his appearing and his kingdom." His coming will be like that of a thief, unexpectedly. "When the world shall say Peace, peace, then sudden destruction shall come upon them, as travail upon a woman, and they shall not escape." Let us, therefore, who are of the day, "not sleep as do others, but let us watch and be sober, having on the breastplate of faith and love, and for an helmet the hope of salvation."

We notice next, *the special approbation of God of the conduct of His people.* "And the Lord hearkened, and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." How in-

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expressibly touching and beautiful is the imagery here presented to our view! In what an endearing manner does it represent the character of our gracious God to our mind! How He condescends to our own way of acting! Lest anything should be forgotten, "a book of remembrance was written before him, for them that feared the Lord, and thought upon his name." Let us learn, hence, what a gracious and condescending Lord we have. Could any language assure us more forcibly of the delight He takes in His people? or of His approbation, on observing them to exhort, instruct, and comfort one another in seasons of trials and difficulties? Let us know then, that whilst meeting together to communicate to each other our experience and emotions, either of joy or sorrow, when no human eye is upon us, and no ear hears us, our heavenly Father beholds us, and notes down in His book every thought and expression. No earthly parent can ever feel more delight in the most striking observation of his child, than God does in the mutual consultation and communion of those that fear Him.

And this approbation He will manifest at last before an assembled world. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, (special treasure,) and I will spare them, as a man spareth his own son that serveth him."

There is a day coming, when "God will make up His peculiar treasures," gathering them together from every quarter of the earth. In that day all will be brought together; those that sleep in the dust will be raised, and those that will be found alive "will be changed, and caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Many will be found among this happy number whom we may not have expected; and many, alas! will be absent whom we expected to be there. All "who feared the Lord, and spake often one to another, . . . and who thought upon his name," will be there. They will be acknowledged as "the chosen generation, the royal priesthood, the holy nation, and the peculiar people;" whilst all the Antichristian host "will be banished from the presence of the Lord, and from the glory of his power." Those, then, who would share in the blessedness of the Lord's people, must *now* fear Him, love and obey Him, and make His cause their own. Our affection must be set on things above, where Christ now is, and our conversation must be "in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." At His glorious appearing, "we shall discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not."

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Art. V.—ELIJAH'S COMING BEFORE THE GREAT AND DREADFUL DAY OF THE LORD.

Mal. iv.

In the Hebrew Bible this chapter forms part of the third. This connexion sheds some light on its contents. For the prophet continues the same great event,—the second coming of our Lord. In whatever *sense or degree* these passages *have been fulfilled* at the first coming of our Lord, they will receive *a far more consummate fulfilment* at the second advent of Christ.

This chapter cannot be legitimately applied to any other event than to the premillennial appearing of our Lord. There will then be, as at the destruction of Jerusalem, a fearful slaughter of the Jews who continue in unbelief, (see Zech. xiii. 8, 9,) as well as of all so-called Christians, who will make common cause with the Antichrist. It plainly announces the coming of Elijah as *preceding* the advent of our Lord, and *before* the judgment to be executed upon the Antichrist and his adherents, which is also described by the prophet Joel, and by others of the Old Testament prophets, but especially in Rev. xix. 11–21. The God-fearing remnant, however, will be either *taken away before or preserved in it,* (see Isa. xxvi. 20, 21; Rev. iii. 10, &c.) The Lord has at all times protected His own, sometimes most marvellously. He has ways and means at His command of which we know nothing.

Ver. 1.—"For, behold, the day cometh, that shall burn as an oven." This day is spoken of by many of the prophets. For instance, Joel (ii. 31,) alluding to this day, says, "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." And in ver. 11 of the same chapter, he continues, "The Lord shall utter his voice before his army: for his camp is very great: . . . for the day of the Lord is great and very terrible; and who can abide it?" Also, in Zeph. i. 14, 15, we read, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty men shall cry bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." And Peter, describing it, says, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Jude calls

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it, emphatically, "The great day." And the very persons who will fall into it, (Rev. vi. 17,) call it "the great day of his wrath," and then ask, "Who shall be able to stand?"

These passages are sufficient to impress us most solemnly with the awful character of this day of the Lord; and to cause us to examine ourselves whether we are united by faith to Him, who will sit as Judge in that great day.

The prophet notices two classes of people who shall fall into this judgment of the Lord. First, "*The proud*," and second, "*all that do wickedly*."

They all "shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

This is descriptive of the most consummating judgment; and the same is implied in all the Scriptures which tread on this revelation of God's wrath, and the winding up of this dispensation, (see 2 Thes. i. 7-10.)

But while the visitation of the Lord will be thus awful upon the ungodly, He will manifest Himself in mercy to those that fear Him. This the prophet declares, or rather the Lord, saying, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." The godly are favoured already in this life with the Lord's gracious manifestations, by enjoying communion with Him in prayer, and in the reading and meditating upon His word, and by being in possession of His peace—a peace which the world can neither give nor take away. But, what are these blessings in comparison with the full realisation of Christ's glory and happiness at His second coming? Then, indeed, "will the Sun of righteousness arise to them with healing in his wings." St Paul, speaking of the same event, says, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." And St John goes even a step farther, by saying, "But *we know* that when he shall appear, *we shall be like him*, for we shall see him as he is." It will be verified that "of God Jesus Christ is made unto us wisdom, and righteousness, and sanctification, and redemption;" and that "God hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him."

This will be a glorious change in the believer's position,—a blessed refreshing and quickening after the dark night and painful experience in this ungodly and gainsaying world. And what will immeasurably enhance this happiness, will be the assurance that this state will last for ever; for, after this, there

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"will be no more death, neither sorrow, nor crying, nor any more pain."

The blessed state of believers is expressed by a very bold figure. "And ye shall go forth, and grow as calves in the stall." In as far as this promise applies to the millennial blessedness of the Jews, it denotes great earthly prosperity. They will be raised to great eminence, and become the first nation upon earth, through whom the remaining nations shall be blessed. God has great purposes in store for His ancient people. Among the many precious promises, we need merely refer to the sixtieth chapter of the prophecies of Isaiah. But, inasmuch as heavenly blessedness and felicity are generally expressed by figures, taken from things with which we are conversant, the above figure aptly represents the pleasures and enjoyments of God's children in the eternal state. This view of a double application of promises is confirmed by the following verse, where we read, "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." This implies war, and must refer to a time *before* the millennium, since during that period war will no longer exist, (see Isa. ii. 4; Ps. xlvi. 9; Hos. ii. 18; Zech. ix. 10.) The Lord and His saints, however, will execute this judgment upon the nations, (see Ps. ii. 9–12; Rev. ii. 27, &c.) The Lord will then sit no longer upon His throne of grace, as at present; but on His seat of judgment. As it was with the Jews at His first coming, so it will be with the unbelieving masses at His second advent.

The Lord bore long with the Jews, even after they had finally rejected him, and demanded his crucifixion; but at last unmitigated judgments overtook them, in the destruction of Jerusalem, and in the surviving remnant being scattered over the wide world, where they are to this day, as witnesses to God's truth. In God's dealings with them, we have a prophetic description of Christ's dealings with our apostate, so-called Christian nations, at His second advent.

Ver. 4. Here begins a new section of this chapter, which is closely connected with all that follows. If the Jews are to be brought back to their fathers' religion, they must leave the Talmud, and return to the laws of Moses. It was of great importance that the prophet Malachi should have exhorted the Jews to attend to the law of Moses, as there appeared no other prophet for about 400 years, down to John the Baptist.

It is remarkable to observe a movement, in our days, among the Jews favourable to a return to the holy Scriptures. For some years past, they readily purchased the Hebrew Scriptures

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at the depôts of the British and Foreign Bible Society, and from Jews' Societies. But now they have established a Bible Society of their own in London. A reformed synagogue, where the Scriptures alone are in use, existed for some time.

These are tokens for good, and lead us to expect in them a speedy return to the Scriptures of truth, which alone can lead them to acknowledge in Jesus of Nazareth their long-expected Messiah. Christ himself, in His disputations with them, referred them to the Scriptures, saying, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." This movement among God's ancient people may be considered an important sign of our times. This desire for the Scriptures, instead of the Talmud, may soon spread through the whole nation; and the next step may be, a longing for the land of their fathers, and the building of their temple. For, from all that we can gather, they will not return to the land of their fathers as Christians, but as reformed Jews. Their national conversion to Christianity will not take place till Christ himself will come, and deliver them from the power of the Antichrist, and they will welcome Him, saying, "Blessed is he that cometh in the name of the Lord," (comp. Zech. xiii. 9.) Their building the temple, and introducing again the sacrifices of the Levitical dispensation, as foretold by Ezekiel, are sufficient proofs that they will not return to Palestine as Christians, but as Jews.

It is remarkable that Moses, the servant of God, and Elijah, the representative of the prophets, should have been placed together here, and should again appear together at the transfiguration of our Lord, (Matt. xvii.) upwards of four hundred years afterwards. This circumstance is doubtless not without meaning, though we may not see it now.

Vers. 5, 6. "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." As the prophet speaks in chap. iii. 1, of John the Baptist, saying, "I will send my messenger, and he shall prepare the way before me;" so he speaks here in the name of the Lord, "I will send you (Jews) Elijah the prophet." John was Christ's herald at His first coming *to save* His people from their sins. Elijah will be His forerunner at His second coming *to judge* an unbelieving world.

John's office, therefore, was different from what Elijah's will be. He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." He announced the coming of the long-expected and promised Messiah, and "preached the baptism of repentance." Many

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came, it is true, to be baptized of him; but it does not appear that those persons afterwards believed in Jesus, when He actually appeared among them. For we read, that while "the publicans justified God, being baptized with the baptism of John, the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him," (Luke vii. 29, 30.) Again, our Lord said to the Jews, "Ye sent unto John, and he bare witness unto the truth . . . . He was a burning and shining light: and ye were willing *for a season* to rejoice in his light," (John v. 33–35.)

Now, the prophet says of Elijah, "He shall turn (bring back) the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This, therefore, is *the special office* of the prophet Elijah, "*before* the coming of the great and dreadful day of the Lord." And it would appear that his mission will be confined to the Jews. *They* are called upon to "remember the law of Moses;" and "*their* heart is to be brought back to their fathers." Alas! the rest of the unbelieving world will be enlisted under the banner of Antichrist! But, of the Jews, according to Zech. xiii. 8, 9, "A third part shall be left," or saved; and they will form the nucleus of their millennial kingdom. Elijah, therefore, was not sent at the first coming of Christ; but John came, "in the spirit and power of Elias." He will, however, be sent *before* the second advent of our Lord; this coming event *will be* accompanied by this "great and dreadful day of the Lord." At His first coming, Christ came not to judge, but "to seek and to save that which was lost." At His second coming, however, He will come to judge this ungodly world; and it will be preceded by great convulsions both of nature and of the nations of this world. "There will be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken," (Luke xxi. 25, 26.) These phenomena alone answer the description of the prophets of this "great and dreadful day of the Lord."

Then, as it regards the office of Elijah, we know that John did not "turn the heart of the fathers to the children, nor the heart of the children to their fathers." Comparatively speaking, he had little success among the Jews. Christ himself says to them, "John the Baptist came neither eating bread, nor drinking wine; and ye say, he hath a devil." The special object of the mission of Elijah will be, to restore the Jews to

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the religion of their pious ancestors: to lead them to implicit obedience to God's holy law and will, and thus to make them feel their dependence on Him for all things. Their leaving the Talmud, and returning to the Scriptures, will be the main step towards attaining to this blessed restoration. "The great tribulation," (Matt. xxiv. 21,) which they will bring upon themselves by acknowledging the Antichrist, will make them willing to listen to this messenger of the God of their fathers,—whom they expect to appear before the coming of the Messiah. Hence, Elijah will find them a prepared people, and will have better success among them than John. For, were they to reject Elijah as they disregarded John, "Christ would come and smite the earth with a curse," so that not even a remnant would be left. But this will not be suffered. "The spirit of grace and supplication will be poured out upon the house of David, and upon the inhabitants of Jerusalem," and they will repent, and be converted unto the Lord, (Zech. xii. 10–14.) Thus it will appear, even from the difference of office of John and Elijah, that John did not supersede Elijah; but, "went before the Lord in the spirit and power of Elias." John himself declared, (John i. 21,) "When the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? art thou Elias? and he said, I am not." With regard to our Saviour's words, (Matt. xi. 14, and xvii. 12,) we would refer the reader to No. LVIII. January 1863, page 69, of this Journal, where an explanation of these passages is given. As our Saviour said, at the institution of the Lord's Supper, "This is my body, this is my blood," yet did not mean us to take his words literally; so when He said, "This is Elias, which was for to come," or "that Elias is come already," did not mean that the *identical person* had come. For He adds, in Matt. xi. 14, very significantly, "If ye will receive it."

A sainted author writes at the close of this book, "How solemn and deeply significant are the warnings, exhortations, and promises, at the close of the Old Testament! As the Old Testament was completed four hundred years *before* Christ; so the New was finally arranged four hundred years *after* Christ. The last promise of the Old Testament is, *The Lord is coming;* at the close of the New Testament, the Lord assures us with the promise, "Surely I come quickly." To which the Church replies, "Amen. Even so, come, Lord Jesus!"

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Art. VI.—MELCHIZEDEC.*

The subject of priesthood claims the earnest attention and reverent investigation of all who know and value the blessings of salvation wrought by the Son of God, and maintained intact for them by His unceasing intercession as their great High Priest. The priestly office forms the basis of all God's relations with man; and the Priest who bears it, the link between the Creator and the creature.

The existence of priesthood in its highest orders is coeval with creation; and in its lowest, but not less essential, ones, contemporaneous with the fall of man. It ever points to and proclaims the stupendous fact, that man, sinner as he is, is yet maintained by means of its functions, in holy conjunction with a holy God. Such being the characteristics of priesthood, we can form no safe judgment concerning it that is not exclusively based on the written Word; but with that lamp to guide the inquiring eye, and light the hallowed ground, the washed feet may walk thereon, secure in Him who gave it, and a promise that He would guide the feet of His saints.

Holiest of all, where all is holy, is the Melchizedec phase of priesthood. Its type is blessing—pure and unmixed blessing! Such as God pronounced over His works, when the teeming myriads, instinct with life, were commanded to fructify and replenish the earth. It hallowed the day wherein God rested from all His works, and has the seal of His full approval of them.

The fall of man was the solemn occasion of adding another feature to priesthood. Sin then separated man from God, and brought in darkness upon his soul. Adam no longer knew the God who made him, and the now erring spirit sought to hide itself from the light it could no longer bear. The mercy of God made manifest the power of priesthood to meet the critical hour, and atoning blood, sprinkled on the guilty pair, brings prominently forward the priesthood of atonement, as the new link that was still to bind fast the creature to his outraged Maker. "Unto Adam also, and his wife, did the Lord God make coats of skins, and clothed them," (Gen. iii. 21.)

The Melchizedec glory of blessing, that had encircled the newborn world, now hides its rays within the heavenly sanctuary. Man goes forth from the blooming paradise of His culture, to till in the sweat of his brow an earth cursed for his sake, shel-

* **With the latter part of this article we do not profess accordance.—Ed.**

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tered, however, by the blood, which, as often as he presented it in faith to God, was the pledge that he understood and believed the promise of his redemption from death to life.

The history of Cain and Abel, as recorded in the 10th chapter of Genesis, shews that a *representative* priesthood had been introduced into the earth.

The Mosaic ritual instructs us that it appertains to priests alone to present the blood, and to serve at the altar. "And thou shalt appoint Aaron and his sons, and they shall wait on the priest's office: and the stranger that cometh nigh shall be put to death," (Num. iii. 10.) When, therefore, Abel presented his slain lamb to God with acceptance, it was a proof that *this portion* of priesthood had been *delegated* to the sons of Adam, and that they occupied in it lawfully.

But, then, all must be done according to the due order of the sanctuary, and to the high priest it appertained to regulate therein. Cain, in presenting a sacrifice to God without blood, gives occasion for the manifestation of "God's Priest," who comes down to point out the disorder that Cain's unbelief and disobedience had introduced. Cain is wroth that his offering is not accepted. "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door," or, as in the margin, "a sin offering is at hand," (Gen. iv. 6, 7.)

This act of the Lord, in regulating about the priestly office and its due fulfilment, has its counterpart in the priestly regulations of Moses, when at the command of God he anointed Aaron and his sons to their successional priesthood. In this Moses was the exact type of "the priest of the most high God," fulfilling, in his priestly career throughout, a far higher order of priesthood than that of Aaron. The Lord "spoke with him face to face, as a man speaketh unto his friend," (Exod. xxxiii. 11,) and accepted his intercessions for the people many times, without the preparation of sacrifice. Moreover, at the very outset of that portion of Moses' history, when God sent him to Pharaoh on behalf of His people Israel, God appointed Aaron to be *Moses' spokesman*, and said He to Moses, "Thou shalt be to him instead of God," (Exod. iv. 16.)

Thus there is clear evidence from the revealed Word that a high priest had never been wanting to the sons of men although unseen by them, and that it was the precious reality and value of that high priesthood, as already indicated, which was the mainspring of God's relationships with man, even under the stern circumstances of a sin-filled world.

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And this gives occasion for the mention of a third phase of priesthood, not as yet alluded to, but which was in exercise correlatively with the Melchizedec from the beginning, viz.—"Upholding power." The first, second, and third verses of 1st Hebrews, give a glorious aspect of the "Christ," as the "priest of the most high God," from His first creation of all things to His ascension into heaven. "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high," (Heb. i. 1-3.) This upholding power of the Son of God, expressed in this scripture, reveals the secret of man's existence while under sin to this day; subject to the death of the body it is true, yet alive in Jesus Christ, to a glorious inheritance with Him. The token of its *priestly character* is to be found in Exod. xxviii., where we have an account of the precious stones, engraven with "the names of the children of Israel," one on each shoulder. "And Aaron shall *bear* their names before the Lord, upon his two *shoulders*, for a memorial," (ver. 12;) and again on his heart twelve stones, "And Aaron shall *bear* the names of the children of Israel in the breastplate of judgment upon his *heart*, before the Lord continually," (ver. 29.)

We may here make a passing remark that the upholding power of the priest is not seen in man's preservation *from* sin; but it is most marked in his preservation *under* it. Whilst, therefore, it has not pleased our God to reveal the secret to us *why* it is so, an irrefragable proof is furnished that there is a secret and powerful motive for decreeing that it should be so. What this motive is can only be known when "he, who revealeth the deep and secret things," (Dan. ii. 22,) shall Himself be "revealed from heaven with his mighty angels."

But in the meantime, what a picture is given of the real state of man's heart under sin, that with all these mighty truths within his grasp, he has no desire for Christ as his Saviour, though that pierced and bleeding Christ is also the Priest that has borne him up before God all his life, and will be his unwilling but sure Judge in the day of his condemnation. "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

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Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye," (Ezek. xviii. 30-32.)

Three phases of priesthood are now apparent, viz.,—"Upholding Power," "Blessing," and "Atonement." A fourth remains to be noticed, which would seem to make up the sum of priestly office, and this fourth is "Intercession." As an office *delegated* to the sons of men, it was never given to, nor used by any, until Abraham received from God the covenant of circumcision, and at that time he *intercedes* for Ishmael his *son,* "O that Ishmael might live before thee," (Gen. xvii. 18.)

We have seen that the entrance of sin into the world had been the means of introducing the Priesthood of Atonement. We are now called on to observe what it was that made way for the priesthood of intercession, and how God marked out for us the mode of comprehending His mind, by *means* of the *special occasions* which He used for *permitting* to *man* the *delegated fulfilment* of the several orders of *priesthood.* Christ being in the purpose of God, the "true circumcision," or cutter off of sin, had been man's Intercessor with God from the first moment he sinned. But for this secret Priesthood of Intercession held by the Christ, as "priest of the most high God," man must have died bodily, as well as spiritually, when he sinned.

God now makes all this manifest unto man, by giving to Abraham the covenant of circumcision. This ordinance was the expressed pledge of His own righteousness in dealing with man in grace, though he were a sinner; and the power of delegated intercession that accompanied it, a permanent memorial to believing worshippers, of the higher intercession that was ever going up before God on their behalf in heaven. Isaac, Jacob, and Moses were the media of this priesthood, until all has merged in the Aaronic, which embraced all the orders of priesthood already named. There is a remarkable occurrence in Araham's life as an intercessor with God, which gives point to the teaching here offered. Abraham, by his unbelieving dissimulation with Abimelech, king of Gerar, concerning Sarah his wife, had betrayed that king into an error before God, which had nearly cost him his life. God acknowledges "integrity of heart" in Abimelech, therefore said He, "I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and *he* shall *pray* for thee, *and thou shalt live.* . . . So

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Abraham prayed unto God, and God healed Abimelech," (Gen. xx. 6-17.)

How could we discern propriety in a faulty one interceding with acceptance for another, whom he himself had drawn into unconscious sin, but for the nature of priesthood, as above indicated? In that light all is beautiful and harmonious. The creature is laid prostrate in the dust. The Creator alone exalted. This history of Abraham and Abimelech is also valuable as shewing that sin, whether consciously or unconsciously committed, needs the shelter of intercessory power; as also that the act of intercession can only be undertaken by those to whom God has delegated the priestly office.

It now remains to show the *time, order,* and *occasion* which God appointed for the introduction of the Melchizedec phase of priesthood, as delegated to the sons of Adam, after that by grace they had become the sons of God; also, the instruction that may be gathered up therefrom.

The Melchizedec priesthood of "blessing" is introduced into the earth prior to that of "intercession," but is not *delegated* to man until after the privilege of intercession is established. There is much important truth to be gathered from this, as we shall see by and by. The personage who introduces this priesthood is mysterious in his manifestation, his name, his station, his office, and disappearance. Nothing is known of him in Old Testament history, excepting that he blessed Abraham; that he was the "priest of the most high God," (Gen. xiv.,) and that his priesthood takes a high standing in the Psalms, as typical of another, committed with an oath by God to Him of whom it is predicted, "Thou art a priest for ever, after the order of Melchizedec." We who are privileged to live in days of gospel light, are not cast upon the supposition of Melchizedec being Shem. Shem was the ancestor of Abraham, and in the direct line of our Lord's genealogy. Had he been "priest of the most high God," it is not probable that God would have overlooked his eminent servant to select Abram, the idolator, to be the one "in whom all nations of the earth were to be blessed." Moreover, his relationship with Abram seems incompatible with the idea of that man remaining an idolator, who could so readily leave all he valued to obey the case of God to go into a strange land. It will be profitable here to digress a little to look into the history of Abraham. When God first called him he was simply put upon his trial. The call was accompanied by rich *promises of blessing,* but Abram had to wait for these promises to be fulfilled. He departed from Ur of the Chaldees, but not in strict accordance with the will of God. Terah, his father, takes the

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lead instead of Abram, and becomes a hindrance rather than a help. Abram falls short of the promised land, and the *blessing*, until after his father's death, (Gen. xi. 31,) this being his first lesson in the school of God. When afterwards he came into the land to which he had been called, God appears to him again, and then for the first time he rears his altar, as the worshipper of the true God, (Gen. xii. 7.) After a second removal he rears another altar in his new dwelling-place; but when tempted by famine to stray out of "the land" into Egypt, he gets into trouble; brings back with him one who was afterwards a snare in his house, the bondwoman Hagar, and erects no altar to God whilst in that land, to which he had not been called. His return home is to the place of "the altar he had made at the first," having learned *that* to be the place of *blessing*. Here he and his nephew, Lot, part, and when thus left to himself God again appears to him with renewed promises, that the land wherein he dwelt should be made sure to him and his seed for ever.

The subsequent captivity of Lot by the four kings, and his deliverance from that captivity by Abram, was the *special occasion* that God used for the mission of His blessing priest to His honoured servant.

We have seen before that the *time of introduction* of the several phases of priesthood gave a special meaning to each. So we shall find that this peculiarity is not wanting in the Melchizedec phase. God had promised to bless Abram, and He now does so in a direct way by His own priest, by which we understand that blessing is a pure priestly act—"And Melchizedec king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all," (Gen. xiv. 18-20.) Abram had been obedient, and God's blessing pronounced over him by His own priest was the seal of His acceptance of Abram concerning all things for the which He had appeared to him.

The promise that God would "make of him a great nation," and give to "him and his seed the land of Canaan for ever," were the prominent features of blessing to which Abram had then been called.

Now, if we compare this with the time and occasion of Melchizedec's appearance and blessing of Abram,—viz., his victory over the kings, and his deliverance of his brother Lot from captivity; and if we compare this scene in Abram's life again with another in Rev. xix., where Christ, the promised seed,

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comes forth to victory over His and Israel's enemies, we shall see a beautiful harmony pervading the whole, and a wonderful adaptation in the ways of God to make known by them His counsels to the children of men. The seed of Abraham have long been in captivity, and scattered over the face of the earth; but the promises of God that the day of their final deliverance shall come, are not few; for all the prophets, from Moses and onward, have borne testimony to it. Christ, the seed of Abraham, is to be their deliverer, as Abraham was the deliverer of Lot. Israel is to be delivered from the "kings of the earth," as Lot was delivered out of the hands of the four kings; and if we consider diligently the whole scene in Rev. xix., we shall find not only a graphic account of all this, but that the glorious Victor spoken of there, is not only Christ "the King of kings, and Lord of lords," but that He is also the "Melchizedec," the "Priest of the most high God," "*first* being, by interpretation, King of *righteousness*, and *after that* also King of Salem, which is, King of *peace*," (Heb. vii. 2.) In corroboration of this statement, let us look a little at the description given of the "Word of God," as this mighty Conqueror is called. "And he was clothed with a vesture dipped in blood. . . . And he hath on his vesture and on his *thigh* a name written, King of kings, and Lord of lords," (Rev. xix. 13, 16.) These figures are strikingly emblematic of the Royal Priest, "after the order of Melchizedec," prophesied of in the 110th Psalm, which is also a graphic delineation of the circumstances of the Christ, as depicted in Revelation xix. Let us read it together. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedec. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries," (Ps. cx. 1-6.)

In the 11th verse of Rev. xix., heaven is seen opened, and Christ appearing on a "white horse," the emblem of the kingdom He was about to take up, having left the "right hand" of God for that purpose, because the day of the slaughter of the "kings of the earth," His and Israel's "enemies" had come. His Kingship is inscribed both on His vesture and on His thigh. His vesture, dipped in blood, He brings with Him

from heaven; the blood, therefore, is not that of His enemies, but it is the insignia of the "Lamb as it had been slain," that John saw "in the midst of the throne," who received the book with "seven seals from the hand of Him who sat upon the throne." The blood-stained vesture is the token of His righteousness; of the righteousness He wrought for His redeemed; and the righteousness of God, who "set His King on His holy hill of Zion," (Ps. cx.,) and now sends Him forth to "take to Him His great power and reign," (Rev. xi. 17,) with this seal of righteous office on His vesture.

The same name, "King of kings, and Lord of lords," written on the "thigh," is equally demonstrative of the kingship of Melchizedec as priest.

The "thigh" in Scripture, when embraced for that purpose, was the attestation that an oath was taken concerning any matter that was the subject of the oath. We have an instance of this between Abraham and his servant, when the latter took an oath after that manner, that in searching for a wife for Isaac he would take heed not to bring that Isaac out of the land to which God had called Abram, and promised to give it to his seed.

The same truth lies couched in another form, not so distinctly, yet as surely, in the wrestling between the angel and Jacob, at the ford Jabbok. That Jacob's victory over the angel was simply permissive, as typical of a wrestling of a far higher character, is traceable in two circumstances:—1st, The angel, after Jacob's victory, smote him on the *thigh*, so that he ever afterwards *halted* on it. 2d, Jacob calls the scene of his wrestling "Peniel," for, said he, "I have seen God face to face, and my life is preserved," (Gen. xxxii. 30.)

The secret meaning of the whole transaction is shown in the angel's reply to Jacob's earnest desire that He would *bless* him. "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed," (ver. 28.) This saying gives to Jacob, the halting one, a typical character as personifying Christ in His priestly office of intercession with God on behalf of His people. The smiting Jacob on the hollow of his thigh, so that he ever afterwards halted on it, was to show that the covenant *oath*, by which the priesthood was held, was not with the halting Jacob, but with the angel himself, who had power to *bless* Jacob. In this also we get collateral evidence concerning the oneness of the Melchizedec, who, as the "priest of the most high God," blessed Abram, with the *angel* who *blessed Jacob*.

Both of these manifestations were congruous with others

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made by the Second Person in the Trinity to marked Scripture characters, through whom God was pleased to convey at such times certain truths that were to be deduced from the circumstances of those manifestations.

Furthermore, the name King of kings, &c., written on the thigh, proves the scene in Revelation xix. to be the time proximate to the fulfilment of Zec. vi.,—"And he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them both," (chap. vi. 13;) that is, the crown and mitre shall be united in the person of Messiah, in harmonious and peaceful rule, He "first being, by interpretation, King of *righteousness*," (Heb. vii. 2;) for "in righteousness He doth judge and make war," (Rev. xix. 11;) "and *after that*, also King of Salem, which is King of peace," (Heb. vii. 2.) How this reign of peace is effected, is shown in Rev. xx., where the binding of Satan a thousand years introduces the millennial reign of *blessing*. We have said, that although the Melchizedec priesthood of blessing was introduced into the earth prior to that of intercession, it was not delegated to man to exercise it until after the priesthood of intercession had first been committed to men. Abraham interceded with God with high acceptance more than once; but there is no instance recorded of his ever blessing any one. Isaac, the promised seed, was the first who ever exercised the priesthood of blessing. When the time drew near that he should die, he commanded his son Esau to bring him venison, that his soul might *bless* him before he died, (Gen. xxvii. 4.) That this blessing had a divine origin and meaning is plain from the whole story of the two brothers, in their anxiety to have it, and the mother's deceit to procure it for her son Jacob.

To Abraham it had been said, "In thy seed shall all nations of the earth be blessed," (Gen. xxii. 17.) This especial promise had been given to him immediately after the offering up of Isaac in purpose, which act, as we know, was typical of the actual offering up of Christ, God's only and well-beloved Son, for man, and who was the true "Seed, in whom all nations of the earth were to be blessed." There was, therefore, especial congruity in the Melchizedec priesthood being first delegated to Isaac, the type of Christ, who, after His death, resurrection, and ascension, exercised the priesthood, "after the order of Melchizedec."

The peculiar form of the oath of God, recorded in the 110th Psalm—"The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedec," has led many to think that a typical priest once existed named Melchizedec,

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who was also king of a place called Salem; and to Shem has been accorded the honour of being supposed to be that personage. If the writer of this paper is correct in the thoughts already advanced, the remaining exposition is simple. The present priesthood of the Lord Jesus Christ embraces all the phases of priesthood that exist. The "atoning blood" is there when He is speaking peace for us *now*. He "ever liveth to intercede." His "upholding power" has never ceased, and His "blessing" is ever overshadowing His people. A time, however, must and will come, when atonement and intercession shall cease for ever, when "the mystery of God is finished," (Rev. x. 7,) and "the Son shall be subject unto the Father, that God may be all in all," (1 Cor. xv. 28.) But the Melchizedec order of priesthood, which is "blessing," will be eternal, according to the oath of God, "Thou art a priest for ever after the *order* of Melchizedec;" the order of pure unmixed blessing, which "encircled the new-born world," and will embrace for ever the "new heavens and earth," of Rev. xxi.

Behold, then, kindred in Christ, God's righteous "Servant," "His elect, in whom His soul delighteth," (Isa. xlii.;) in other words, "the Priest of the most high God," for *priesthood* is *service* of the highest order. Seeing, then, that it is so holy and solemn a thing, ought we not all in these days of Church confusion, by reason of that Church's fellowship with the world, to ask ourselves where we are, and what we are doing *now?* Those who understand the doctrine and meaning of priesthood, ought they not to see to it that they sanction none that God hath not appointed?

May we all reverently remember the responsibility of those who are intrusted with this heavenly calling, and unceasingly pray for grace that we may fulfil it. Peter's address to the Church, in his first epistle, 9th verse, shows how that Church had received from God the appointment of delegated priesthood —"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

From this scripture we learn there must be a coming out of darkness first, before a delegated priesthood can be discerned, received, and exercised. Neglect of this has caused the earth to groan under a priesthood, not of God's appointing, but of man. There is no priest now but Christ, who is appointed of God to come between man and Himself. The Holy of Holies is opened to all believers. The Church's place is in heavenly places with Christ, according to Eph. ii. 6,—"And hath raised

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us up together, and made us sit together in heavenly places in Christ Jesus."

The limits of this paper forbid any formal exposition of Heb. vii., the most important part of Scripture relative to the priesthood of Melchizedec; but if the preceding pages contain the right clue to the subject, there will be no difficulty in identifying Christ with Melchizedec, whilst reading that chapter.

Of Him only could it be said, without need of a quibble to make good the exposition, "Without father, without mother, without descent, having neither beginning of days, nor end of life," (ver. 3.) Now, when Christ appeared as Melchizedec, and God's Priest to Abraham, that saying was strictly and literally true of Him; He had not then become incarnate; nor was it the time of His condescension, to be "born of a woman that he might fulfil the law."

That He afterwards did so, when the fulness of time came, is the meaning of the remaining clause of the 3d verse—"But made like unto the Son of God, abideth a priest continually." In Luke i. 35, it is written, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God."

That was the "mystery of godliness, God manifest in the flesh," which Paul speaks of in 1 Tim. iii. 16. It was the time of the Melchizedec, the priest of the most high God, fulfilling what He engaged to do, when man's sin made atoning blood necessary; even the promise that "the woman's seed should bruise the serpent's head," (Gen. iii. 15,) and thus Melchizedec "was made like unto the Son of God."

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law. . . . . But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of *whom it is witnessed that he liveth.* . . . For the priesthood being changed, there is made of necessity a change also of the law. *For he of whom these things are spoken,* pertaineth to another tribe, of which no man gave attendance at the altar. *For it is evident that our Lord sprang out of Juda;* of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Mel-

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chizedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchizedec."

Art. VII.—CARDINAL WISEMAN.

After reading in the *Standard* newspaper its graphic account of Cardinal Wiseman's funeral, with an accompanying outline of the panegyric delivered on the occasion by Dr Manning, it was truly refreshing to take up once more the brief narrative of the celebration of the last birthday of the late Dr Marsh, and Octavius Winslow's beautiful tribute to the memory of that venerable servant of Christ.*

As the eye glances over the narrative of the honours paid to the mortal remains of a cardinal-prince of the Romish Church in the Moorfields "pro-cathedral," all seems to be of the earth earthy; and the music, with other artificial and elaborate accompaniments, makes even the *Dies Iræ* act rather as a sensuous spell on the imagination, than as a solemn appeal to the consciences of sinful and dying men, to whom "it is appointed once to die, and after that the judgment."

We contemplate with other and holier feelings the scene at Beddington Rectory, where a heavenly calm appears to pervade the listening company which had assembled on the quiet lawn. There the faithful and beloved Christian pastor, when just entering on his ninetieth year, is making a final and successful effort to bear to his flock and friends, what may be now regarded as his dying testimony to his Lord; the promotion of whose cause and glory had been the dearest object of his heart during a loving and indefatigable ministry of more than three-score years. We shall see presently that Dr Manning claims for the deceased cardinal, that the advancement of the cause and glory of Jesus Christ was the dearest object of his life. It is sad to think how widely Dr Wiseman must have differed from Dr Marsh in his estimate of what constitutes the true glory of Him who is the Son of God and the Saviour of sinners.

The writer in the *Standard* very properly puts his readers on their guard, by a suitable warning to the following effect:—

* "The Last Birth-day of the Rev. William Marsh, D.D." Third Edition. Nisbet & Co.

"Jesus and John; or, The Loving and Loved. A Tribute to the Memory of the late William Marsh, D.D., Rector of Beddington, and Hon. Canon of Worcester. By Octavius Winslow, D.D." Nisbet & Co.

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"It is a part of the traditional policy of the Roman Catholic Church never to miss an opportunity; and it would have been contrary to her principles had she omitted, on paying the last honours to a *Princeps Ecclesiæ,* to take advantage of such an opening as yesterday presented itself for showing to the world her gorgeous ritual, and impressing men's minds—as well those of Protestants as of (Roman) Catholics—with the solemn sumptuousness of her ceremonial, and the mellowness of her ancient music."

And were we merely to look from a human standpoint at the brilliant pageant so recently enacted in the Romish pro-cathedral of St Mary's, Moorfields, it might be said that such a closing scene of pomp and display as marked the celebration of the deceased cardinal's funeral obsequies, was well suited to what is recorded of the early commencement of Nicholas Wiseman's career by his eloquent but indiscreet panegyrist. In his glowing eulogium, the preacher tells us from his own fervid imagination, which more than once takes what seems to Bible-reading English Protestants strange and presumptuous liberties with the heavenly realm, that in order to provide a head and shepherd for the reviving cause of Romanism in England, "God had fixed His divine eye on a child born in Spain,"—that child being Nicholas Wiseman. He goes on to say of this child, that "the splendour of the Church there (in Spain) fired his mind, and to his death the glory of that Church was, after that of its Divine Head, the object of his dearest wishes." This is a melancholy confession, in spite of the great swelling words in which it is clothed, and we have no reason to doubt its truth. Yes, the visible and sensuous splendour, the gorgeous ritual, and sumptuous ceremonial of the so-called Roman Church* in Spain, fired the mind of the young Nicholas. Ignorant as he then was of her true character and history, he felt an ardent desire to dedicate himself, body and soul, to the advancement of the visible pomp and priestly despotism of that fallen Romish Apostasy, which, in the gaudy and meretricious attire of a spiritual harlot, and with the cruelty of a blood-thirsty she-wolf, boasts herself to be the bride of Christ, and, as such, the persecuting exterminator of heretics. Bear witness against her the Inquisitions of Spain and Italy,—the crusades against the Albigenses and Waldenses,—the career of Alva in the Netherlands,—the massacre of St Bartholomew,—the fires of Smithfield,—and the acts of Cardinal Beaton. And when we turn to the recent elaborate encyclical letter of the aged pontiff, Pio Nono, we do not find a

* Was not Dr Manning—by birth an English Protestant, though now a pervert to Romanism—aware that English minds recoil as instinctively from *Spanish* as from Italian Popery? It is no recommendation of Nicholas Wiseman to Englishmen that he received his early religious impressions in Spain.

single word of shame and sorrow for these wicked outrages, but rise from its perusal with an impression that Popery would repeat her former shocking misdeeds, if only she could regain her former power.

Fascinated as he was by the external splendour of Popery, it does not appear for a moment to have struck the young and enthusiastic Papist that the crucifix—the image of the meek and lowly, the loving and forgiving Jesus, nailed in patient torture to the tree of curse and shame—was at all out of place in the midst of these dazzling and bewildering appeals to the senses and imagination, which are so much more fitted to assist in fostering than in crucifying earthly aspirations and worldly ambition. In Spain, then, and in cordial association with Spanish Papists, (Dr Manning would also have us believe under a Divine influence and purpose to fit him for his subsequent English career) the inflamed and excited imagination of Nicholas Wiseman learned to associate and blend so intimately two thoroughly opposed things,—the glory of the crucified Saviour, with the advancement and extension of the gorgeous and splendid ritual and ceremonial of the fallen Romish communion; that, "to the day of his death, the glory of that splendid Church was, after that of its Divine Head, the object of his dearest wishes."

But this is too important a point to be passed over hastily; let us rather pause a while and consider one or two of its more striking features.

Now it may not, perhaps, be easy to say what sort of glory the cardinal so dearly wished and desired for the Divine Head of the Church; yet there is certainly less difficulty in discovering the kind of glory which he so ardently coveted for Romanism and the Papacy. We sincerely believe that we are doing no wrong to the memory and large desires of the late cardinal in saying that he longed not merely to see England and Scotland brought again under servile subjection to papal and priestly despotism, but that, in addition to all this, so much at least of the dark shadow of mediæval superstition might extend itself over the face of the earth, as would suffice to cause sovereigns and nations everywhere to bow down and tremble before the self-styled successor of St Peter, as before "the Prince of the kings of the earth."

As we read Dr Manning's panegyric of the deceased *Princeps Ecclesiæ,* we are almost tempted to ask, Do the popes and cardinals and Romish doctors in theology, who from time to time bow down before the image of St Peter, never sit down for half-an-hour to read the epistles of this apostle? Are they altogether unacquainted with the fact that St Peter, when acting

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under the inspiration of the Holy Spirit, wrote,—"I, who am also an elder, and a witness of the sufferings of Christ, exhort you elders not to be lords over God's heritage, but as ensamples to the flock?" What if the illustrious apostle were permitted to return to this earth for a few hours, and Pio Nono, Cardinal Antonelli, Dr M'Hale, and Dr Manning could have an opportunity of consulting him; were they to implore him to give them the very best practical advice, do we think that the apostle would unsay what the Holy Spirit had formerly inspired him to write? Assuredly not; we may depend upon it, that a prominent part of that very best advice would be,—"Do not aspire to be *lords over God's heritage*, but be ensamples to the flock. Teach by holy example, as well as by holy precept, that they may not only listen to you, but also imitate you. And beware of trampling on them, lest, by a righteous retribution, they imitate your evil example, and turn round and trample on you."

Alas! if we accept St Peter's epistles as divinely-inspired teaching, what an erring guide of an erring flock must the late Cardinal Wiseman have been, and what an erring guide must his living panegyrist be, if the former believed, and the latter still believes, that to advance and extend far and wide the gorgeous ritual, sumptuous ceremonial, and lordly arrogance of the so-called Roman Church, to spread over nations and families the galling yoke of papal and priestly despotism, and to make the Pope "higher than all the princes of the earth," would meet the cordial approval of St Peter, and glorify HIM who is the true Church's ever-living Intercessor at the right hand of the Majesty on high, having bought her with His blood!

As we reflect upon the glowing visions of earthly dominion and worldly splendour which fire the minds and imaginations of popes and cardinals and their panegyrists, we can scarcely help calling to remembrance a remarkable event in the history of that Holy One whose earthly vicar and vicegerent the late learned but deluded Cardinal Wiseman fondly believed Pio Nono to be,—a belief in which Dr Manning, doubtless, exultingly shares. The latter must often have read in the sacred volume how the adversary was permitted "to take Jesus up into an exceedingly high mountain, where, showing him the kingdoms of the world, and the glory of them, he said, All these things I will give thee, if thou wilt fall down and worship me. Then said Jesus, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus had no unhallowed longings for the glittering things which Satan proffered, so little fellowship of spirit had He with Hilde-

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brand and Loyola, and all those who covet what Hildebrand and Loyola coveted. Not that the Son of God is without His own high and holy anticipations of the future glory on earth of His Church and kingdom. Seated at the right hand of the Father, there is ever present to His loving heart and prescient eye, not a gorgeous and worldly day-dream that is never to be realised, but a bright certainty; when, at His second and glorious advent, the kingdoms of this world shall become the kingdom of our God and His Christ; from the rising to the setting of the sun the name of Jesus shall be great, and the knowledge of the Lord shall "cover the earth, as the waters cover the sea."

If we go on to say that it is much to be feared the adversary has been too successful with the would-be vicars and vicegerents, though he was so utterly confounded and put to shame by the Holy One whose vicars and vicegerents they profess to be, God forbid that we should charge them with being willing to purchase the glittering bauble of universal dominion and lordly despotism over the kings of the earth by actually falling down and worshipping the prince of darkness. Yet who that has any tolerable acquaintance with the history of the papacy can refuse to allow that the spiritual adversary has been so far successful in his devices and temptations, that he has prevailed upon the so-called vicars and vicegerents of heaven vehemently to covet, and from time to time unscrupulously to strive, through fraud and forgery, through hypocrisy, perjury, and sanguinary cruelty, to obtain for themselves and their fallen Church (under the shameless pretext of winning it for St Peter and St Peter's Lord) what the Holy Son of God, and heir of the glory yet to be revealed, loathingly and indignantly rejected.

Dr Manning's mention of Spain and Spanish Popery is unfortunate for the cause which he is pleading. At the name of that Rome-trampled land, English Protestants will at once call to mind that in the days of Queen Elizabeth—a sovereign of glorious, though by no means of faultless memory—foreign Papists fondly trusted that God had fixed His Divine eye on Philip II. of Spain, and put into his heart to build and equip a huge fleet, for the express purpose of undoing what heaven had wrought through the instrumentality of our Protestant martyrs, and of re-establishing the darkness and despotism of Popery throughout the British isles. Yet, after all, the invincible Armada, blessed by the Pope, but unblessed by the God and Father of our Lord Jesus Christ, miserably failed in its object, and its ruinous overthrow, and the cause of that overthrow, are recorded on the medal which Elizabeth commanded to be struck on the occasion,—*Afflavit Deus et dissipantur.* This inscrip-

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tion, together with Bishop Hall's motto, "No peace with Rome," should be treasured in the memory of every British Protestant. Surely we are not guilty of bigotry if we pray that the anti-protestant and anti-scriptural projects of the lately deceased Spanish Nicholas may prove in their issue as abortive as those of the Spanish Philip in the sixteenth century.

Let not Dr Manning charge us with malignant hostility to Romanists, because we would fain press upon British Protestants Bishop Hall's animating war-cry of "No peace with Rome." This is very far from signifying, Don't pray for the Pope; don't pray for Papists. We loathe Popery, but we can sincerely pray for Pio Nono and all Papists, whether they are such by birth, or by perversion from Protestantism.

So far from entertaining feelings of bitterness against the victims because we abhor the anti-scriptural system in which they are enthralled, we read with feelings of approbation and pleasure the following portion of Dr Winslow's sermon:—

> "Dr Marsh's Protestantism was of no diluted, jejune cast. He was too really evangelical not to be decidedly Protestant, and too earnestly Protestant not to set his face as a flint against all dallying with Popery, studiously avoiding even the appearance of compromise. Yet, as he invariably did, he spoke the truth in love. A touching illustration of this is afforded by well-nigh the last publication from his pen, entitled, 'An Earnest Exhortation to Christians to Pray for the Pope.' I have never met with a tract containing in so small a compass, and presented with so much remarkable simplicity and force, the Bible argument against the Romish dogma of Mariolatry, as these few pages contain. Its scriptural doctrines, its lucid reasoning, and its loving spirit, should secure for it a circulation broad-cast over the land."—(P. 30.)

Would that the panegyrist of the deceased cardinal would give to this unpretending tract an attentive perusal, with earnest prayer for the teaching of the Holy Spirit. The absurdity and impiety of Mariolatry once clearly seen, the mind would soon reject the other false tenets of Popery.

We think that Dr Manning will concede that, *mutatis mutandis,* we may borrow from the above description of Dr Marsh, language in which to convey accurately a very prominent feature in the character of the late cardinal.

"Dr Marsh was too earnestly Protestant not to set his face against all dallying with Popery, studiously avoiding even the appearance of compromise."	"Dr Wiseman was too earnestly a Papist, not to set his face as a flint against all dallying with Protestantism, studiously avoiding even the appearance of compromise."

When we thus confront with each other these two standard-bearers—the one of the scriptural Protestantism of the Reformation, the other of antiscriptural Romanism—what a confirmation

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do we see of the warning words uttered by Dr Jeune,* when master of Pembroke College, before the University of Oxford, when, speaking of the differences between the Church of England and the Romish Communion, he said, "They are neither few nor slight; they are *many;* they are *essential;* they are *eternal!*"

The day before his death, being unable to speak, Dr Marsh wrote with trembling hand on a slate this dying message to his brother ministers,—"Tell the clergy to preach Christ, to love Christ, to serve Christ, and it will be found to praise and honour and glory, at the day of His appearing." "On the following day," says Dr Winslow, "he heard a voice from heaven, saying, Come up hither, and then he ascended in a chariot paved with love, and all the celestial ministry welcomed him home."—(P. 37.)

We must not omit what immediately follows, where Dr Winslow expresses his glowing conviction that the disembodied spirit of his deceased friend has entered into the enjoyment of bless, which, great as it is, will be increased in the morning of the resurrection.

"And oh, what a heaven of glory is that into which he has passed! It is soothing to meditate upon the present happiness of those who sleep in Jesus. They have entered into eternal life. Absent from the flesh, in no dreamy unconsciousness do they repose, but are present with the Lord. Not, indeed, in their perfect glory or full happiness. They have yet to put on their resurrection robes; then will they, body and soul, have their consummation in perfect and eternal bliss. Then shall the just shine forth in the kingdom of their Father."

Alas! we are not to be surprised if Dr Manning expresses an equally firm conviction that the deceased cardinal had passed from earth to heavenly blessedness.

"Just when they were offering for him," says Dr Manning, "in his own chapel, the sacrifice of redemption, his last breath was departing. One said of him, 'We have lost a man worthy to represent the Universal Church in the face of this great people, (of England,) which, strong sometimes in its resentments, had learned to revere him.'" (Then turning to the bishops, Dr Manning continued.) "It is for you, right reverend fathers, to bear him out, and lay him under the green sod, outside this wild multitude of men, where the holy cross towers above the tombs, and where they who were round him in life, will be round him in death. He is not here, he will not be there, but he is before the throne of the Great Pastor of the sheep, his hands lifted up in prayer for those whom he loved so well, for you, for England, and for the Church."

We are not going to discuss the question whether Cardinal Wiseman is, or is not, before the throne of the Great Pastor. But we have grave objections against two assertions made by Dr Manning in this paragraph. We believe that the eloquent panegyrist manifests great ignorance of the actual state of things in this country when he tells us that the people of England

* In a sermon on Mariolatry, preached in 1846, and published by Hatchard.

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have learned to *revere* Dr Wiseman. We believe that he has also shown himself to be equally unacquainted with what is probably going on in a brighter world. We do not wish here to object in the abstract to the idea of a disembodied spirit praying for England, and for certain bishops with whom it was associated, in endeavouring to accomplish a darling project which deeply concerned the spiritual weal or woe of England. But we do ask, What did Dr Manning wish his hearers to understand that Cardinal Wiseman was praying for in heaven, when he (Dr M.) said to the Romish bishops,—"He is not here; he is before the throne of the Great Pastor of the sheep, his hands lifted up in prayer for those whom he loved so well,—*for you*, for England, and *for the Church*"?

Now the religious creed of the late Nicholas Wiseman and his eloquent panegyrist, Dr Manning, is unhappily too well known to make it at all difficult to understand the intention of the speaker in pronouncing such sentiments. It may amount to more, but certainly it does not amount to less than this,—that Cardinal Wiseman is, with the full Divine approval, now praying earnestly in heaven before the throne of the Most High, whereon the Son is seated at the Father's right hand, that Christ would bless and prosper the work to which Nicholas Wiseman, while living, had pledged himself, and to which Dr Manning, and the other Romish bishops whom he was addressing, had devoted themselves, heart and soul. And what is this work, in which Heaven is represented as so deeply interested? It is neither more nor less than to undo what God so marvellously wrought in this land through the instrumentality of our martyred Reformers, whose names and memory the majority of Englishmen still revere,—to restore throughout England the false tenet of transubstantiation and the idolatry of the Mass,—the profane mutilation of the sacrament of the Lord's Supper, by denying the cup to the laity,—Mariolatry, and the blasphemous dogma of the Virgin's own Immaculate Conception in the womb of her mother,—the intercession of departed saints, and the bowing down before their images,—the celebration of Divine service in an unknown tongue,—the restoration of the old triumph of Popery, in a lordly and despotic priesthood and a downtrodden laity,—the re-establishment of the loathsome Romish Confessional,—and the restoration of the doctrine of human merit, to the disparagement and rejection of the true doctrine of Christ's atoning sacrifice and justifying righteousness. Protestants must burn their Bibles before they can bring themselves to think that the deceased cardinal is now praying in heaven,

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and that, too, with the Divine approval, that Christ may be pleased to bless and prosper such an evil and antiscriptural work.

No! if the eloquent panegyrist would have us think it possible that Dr Wiseman is really now praying, with uplifted hands, before the throne of the Great Pastor, we must be allowed to believe that he is there, confessing, with mingled shame and sorrow, the marvellous infatuation of his ecclesiastical career, and fervently imploring that the antiscriptural schemes in which, through ignorance and unbelief, he had been so long and so unhappily engaged, may be turned into foolishness and failure. Plain and straightforward British Christians cannot bring themselves to think such confusion should be permitted to exist in heaven, as that before the same throne, and to one and the same Great Pastor of the sheep, Ridley, Latimer, and Wishart, on the one hand; and Drs Lingard, Beaton, and Wiseman, on the other, should be pouring forth their hostile and antagonistic supplications.

The Romanising tendencies of more than one of the Anglican prelates make it expedient, or rather necessary, to lay before the reader a painfully important portion of the history of the deceased cardinal's dying hours. Very shortly before his death, "the canons of his chapter assembled by his request at his residence, and he made his Profession of Faith in their presence, in the manner prescribed for a bishop when in danger of death. After the Creed of Pope Pius IV. had been read for him, (he was too weak to read it for himself,) before kissing the Book of the Gospels, his Eminence said, 'I wish to express before the Chapter, that I have not, and never had in my whole life, the slightest doubt or hesitation of any one of the articles of this faith; I have always endeavoured to teach it, and it is my desire to transmit it intact to my successor. *Sic me Deus adjuvet, et hæc sancta Dei Evangelia.*'"

The present aggressive attitude of Popery in England renders it expedient to dwell upon topics which at other times we should gladly have passed over in silence. Can the Bishop of Salisbury carefully study the dogmatic definition of the Immaculate Conception of the Virgin Mary, proclaimed to all Christendom by Pio Nono *so recently* as in 1854, the encyclical letter which the same Pope published last year, the dying avowal by Nicholas Wiseman of his unshaken faith in the Creed of Pius IV., and of his earnest desire that his successor may unswervingly maintain the same faith,—and any longer dream that it is possible to bring the Romish Apostasy into religious fellowship with the

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Protestant United Church of England and Ireland, unless in proportion as the latter is willing to renounce scriptural truth for Romish false doctrine and superstition?

Our Lord (John xvii.) prays for the unity of His Church,—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." It would appear that this petition—its nature and purport having been not a little misunderstood—has stirred up the Bishop of Salisbury to desire to be on more friendly terms with what he regards as the Church of Rome, but which Ridley and Latimer looked on rather as the Romish apostasy; (and the awful but childish blasphemy promulgated by Pio Nono in 1854, has made her even more an apostasy than she was in the days of the Reformers.) The same petition, its meaning not being clearly understood, would seem to have induced Chancellor Massingberd and others to entertain a similar wish with regard to the Greek communion, which has not, perhaps, departed quite so widely from true doctrine as the Romish apostasy. Yet, if these unionists are not somewhat deceiving themselves in supposing that they are wholly or mainly influenced by a conscientious and singlehearted regard to our Lord's petition, how is it that they do not appear to have any fraternal sympathy with their orthodox Protestant brethren in Great Britain and on the Continent, with the Presbyterian Churches in Scotland, and with those devout English Nonconformists, who, keeping aloof from factious and party strife, "fear God, [the Triune Jehovah,] and honour the Queen"? Does not Christ care for these as well as for Papists? The Church of England will widen the breach between herself and orthodox Protestants of other denominations by every step which she takes Romeward. And what can the Bishop of Salisbury expect to gain by pursuing the descending career on which he has entered? What but the scorn of apostate Rome, who will accept nothing from heretics but unconditional submission; and the pity of orthodox Presbyterians and Nonconformists, who wonder how a bishop of the Church of Ridley and Latimer, could bring himself to publish a charge, against the Romish tendencies of which not less than sixty clergymen of his diocese felt compelled to protest.

The thoughtful reader will appreciate the following extract from Dr Winslow's sermon:—

"But it is not so much the bold, aggressive spirit of Popery which alarms me, as the low, craven spirit of Protestantism which prevails in the nation. Here is our great danger. Insensibility is the enemy in our own house which we have to fear. I believe that the nation is soundly Protestant at the core. But if we are to wait, slumbering in the consciousness of security,

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until another and a bolder 'Papal aggression' makes its advent on these shores, ere we rouse to our true position, and cast off all legislative, ecclesiastical, and social coquetting with the deadliest foe of the religion and liberties of the realm, we may discover too late that we have waited too long! What we need is a more *Christianised* Protestantism, more unity of action, sleepless vigilance, earnest and prayerful zeal in the one Church of God."

Probably there was not one individual in Great Britain more alive to the "prevalence of a low craven spirit just now in the Protestantism of England" than the late Nicholas Wiseman. He was ever keenly observing the march of events and the signs of the times. He had watched Newman's Tractarian career, and predicted its results.

It is lamentable to think how much the wavering tendencies of Anglican Romanising dignitaries may have animated the unslumbering zeal of him whose mortal remains are now in the Romish portion of the cemetery of Kensal Green, and have confirmed him in his dying adherence to the creed of Pius IV., and in his hope that this creed would yet reign supreme in England. The cause of Tractarianism and ultra High-Churchism (which are the inclined plane that leads to Rome) is receiving no slight assistance from the publications of the Essayists and Reviewers, of Dean Stanley, and of Bishop Colenso. Scriptural Protestants, while earnestly and conscientiously desirous to stem the tide of rationalistic infidelity, are in great danger of forgetting the perils which threaten us on the side of Romanism, and the astute prelate of Oxford, who is anxious to claim for the Church a sort of co-ordinate authority with the Bible, probably finds his path easier than it would have been, had not neologian assaults called off the attention of the friends of the Scriptures from the insidious advances of a dangerous semi-popery, in order to repel the neologian assailants.

Art. VIII.—THE SECOND ADVENT THE MISSIONARY'S STAY.

There is no class of our readers to whom the subject of the Lord's Second Advent should be more cheering than the missionary. There is no class, again, whom we should more delicately cater for, and send a Benjamin's portion to from the king's table. Those who are working for Christ will best understand what it is to wait for Him. Those who are doing most will be the readiest to acknowledge that till He comes in person His kingdom cannot come with power. It is the returning sun

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which makes the earth to spring and the flowers to blow—it is the sunshine that causes spring, not spring the sunshine. No; the glories of the latter days do not precede but follow His appearing, whose manifestation will be as life from the dead, to the Jew, the Gentile, and to the Church of God.

This being the case, we think that to none will the following reflections be more acceptable than to the missionary. The views which we shall advance of the Lord's pre-millennial advent, may, in some few cases, jar with preconceived notions. Some of the details may seem doubtful, others obscure, and the whole subject lack what is too often taken for a narrow point of view as the only test of truth—viz., a *practical* character. But, nevertheless, the subject itself must engage the interest of those who, as fighting the Lord's battles, have the best reason to feel that the coming of the Lord will be like the appearing of David before Rabbah, the city of waters, the signal for the city being taken and called after the name, not of us who besiege but of Him who will capture it.

It is from a missionary point of view, then, and as a special encouragement to the missionary in his lonely outpost station, that we put together these considerations on the Lord's Advent.

We have never met a missionary yet, one we mean of the true sort, who ever took either a sanguine or a despairing view of missions. His language has been as far off from the conceit of success, as from a suspicion of its final failure. When a man of this sort, a ripe, perhaps an aged, missionary, is asked by some young stay-at-home Christian, to tell him of results—facts is the cant word of the day—he is as much puzzled as the wise man who seems divided whether to answer a fool or not according to his folly. Shall he go into figures with a man whose faith has hardly reached the point of self-dedication to God? To do so seems as absurd as to apply a foot-rule to the Venus of Florence or the Apollo of Rome. Yet to shrink from this test altogether would seem to imply that beauty and truth had nothing to say to each other; that there were no numerical harmonies in the rules of art; so to refuse to go into figures would imply that there were no facts to encourage us in carrying on this work of faith and labour of love.

The missionary can neither refuse to allow his work to be tested by the footrule of facts, nor can he defer entirely to a judgment based on these data alone. Divided between admitting such a test at all, or refusing it altogether, he is at a loss sometimes how to put the cause of missions so as to show that the test of results is an unfair one when applied exclusively and by itself.

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The following considerations will, we think, help the missionary to show the erroneous point of view in which the inquirer puts himself who judges of missions by results.

The gospel, we are told, is to be preached for a witness unto all nations, and then shall the end be. Now if the end of all things—the final consummation of the world's history, the setting of the great white throne, and the last general judgment—is to follow immediately upon this witness work, truly it must be confessed that Christianity, as a religion for man, has, on the whole, disappointed our expectations. But if this witness work is to be the character of this dispensation only, in contrast with a dispensation which is to come in *before* the end of all things, and in which instead of witness work, all shall know the Lord from the least to the greatest; then the missionary is greatly relieved under present disappointment, and can take what success God is pleased to give him, not as fruits but as first-fruits; not as triumphs but as foretastes; not as results but as anticipations of what is to be.

The error of the Church, almost down to our own day, in her interpretation of prophecy, has been a putting off the Lord's Second Advent to a point of time simultaneous with the end of the world, and the day of the general judgment.

The error of the Church in her mission work has therefore been (for there is no speculative error that does not bring with it its practical mischief) to expect all or nothing to be done in the present dispensation, and with such feeble agency as we can employ.

If we can refute the first of these we shall have no fear of the second; it will disperse of itself. For good men know in their hearts how little they have done or can do; and however much they may lay the blame on themselves, and not on God, yet the suspicion will force itself on their minds, that if God willed it to be otherwise it would be otherwise.

The post-millennial advent is thus the stumbling-block to be got out of the way. If men would have the simplicity of mind to take St John at his word, and read the twentieth of Revelation, as a plain man would read it, who had no bias one way or other, they would wonder how any other view was ever taken of it than that which we purpose now to set forth.

In the eleventh verse of the nineteenth chapter, St John says he "saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and true, and in righteousness he doth judge and make war." The details which follow can apply to no other person than that of the Lord Jesus, and to no other event than his personal Second Advent. It is a desperate

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resource of a commentator to understand by the rider on the white horse, the archangel Michael, as many Roman Catholic divines do; and it is even more desperate to understand, as some Protestant interpreters do, that it refers not to the personal advent of the Lord Jesus, but to His general triumph in the extension of His Church through missionary effort, and the overthrow of idolatry, particularly that of the Church of Rome. The expression, "I saw heaven opened," implies something more than a manifestation of things going on in the spiritual world. It implies that this triumph of Christ now took a visible and palpable shape. That the appearance of the rider on the white horse is not symbolical only of the spread of Christianity by the preaching of His messengers, as it may be understood in the opening of the first seal; but is the well-understood symbol of prophecy to express the glorious appearing of the Great God and our Saviour Jesus Christ?

The overthrow of Babylon, which we take to refer to the fall of the Papacy, is coincident with the Lord's Second Advent, and thus the first and second part of the nineteenth chapter hang together, and form parts of one great event not separated from each other by an interval of time as interpreters are forced to suppose, who think that the great triumphs of the missionary cause are to occur *before* and not *after* the second coming of Christ.

Chapter xix. having thus brought the doom of the Papacy as the first sign of the Son of man in heaven, the second sign is the binding of Satan in hell for a period of a thousand years.

Now for the third sign of the coming of the Son of man with power. Babylon being overturned and Satan bound, then occurs that great and glorious event to which the apostle, in the First Epistle to the Thessalonians, so expressly refers—"The Lord descending from heaven with the voice of an archangel, and the trump of God, *and the dead in Christ rising first.*" The same event is thus described by St John:—"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years," (Rev. xx. 4.) Here the first feature that strikes us is that they not only live with Christ, (as we believe departed saints do during the intermediate state,) but, further, they *reign* with Him. This can refer to nothing else than the high degree of conscious blessedness which those attain to who are clothed upon with their

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spiritual body. While absent from the body, they are present with the Lord; and this is doubtless, of two alternatives, the one which is far better. But it is better still to be not only present with Christ, but seated on His throne even as He overcame and is set down on His Father's throne. Now, what is Christ's throne? We are told that He must reign till He hath put all enemies under His feet. He must reign, that is, until the kingdoms of the world have become the kingdoms of our Lord and of His Christ. His throne, therefore, is the place where He receives the submission of regenerated and converted hearts. To that throne all kings are to come, all nations are to do Him reverence.

Now, the triumph of His people during the millennial state will be, that they shall share in the triumph of Christ. They shall sit on His throne, or beside His throne, even as Christ is now set down on the right hand of the Father. The throne of Christ cannot be said to be yet set up, even as He has not yet taken to Him the kingly office. But as soon as the millennial reign of righteousness begins, those who have suffered with Him shall also reign with Him; those who witnessed, as He did, even unto blood; those who ministered, as He did, with much sacrifice and self-denial, and but little present result, will then share in His triumph; for God is not unrighteous to forget His people's work and labour of love. In the sense of reigning with Christ, the promise to the apostles shall be literally made true. They shall sit on twelve thrones, judging the twelve tribes of Israel. When Israel is nationally converted, as well as restored to their own land, the apostles of Israel (for such the twelve apostles especially were) will be given to see and enjoy that blessed event. Not as if, in any carnal sense, they will be given any dominion over their faith; but will be helpers of their joy. It is vain for a worldly-minded man to try to conceive of this expression—"The reign of the saints." He will, like Cerinthus and the early Chiliasts, bring in the idea of carnal delights; and if not so gross in his tastes as this, he will then think only of gratified ambition, and the lust of power satisfied to the full. A kind of hierarchy, in which the resurrection saints are to overtop the men who live on earth, as the apostles now do their so-called successors the bishops, may gratify the taste of a carnal mind expatiating on millennial glory, (though, happily, the whole subject is generally a sealed book to those who have not yet put on Christ;) but to the spiritual mind the thought of reigning with Christ conveys a very different impression. To him it suggests the thought of entering into the joy of his Lord—the joy, that is, which Christ

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will feel when He shall see of the travail of His soul, and be satisfied; when, as the travail of His soul was for the sins of the whole world, He can be satisfied with nothing short of the salvation of the world.

To rise and reign with Christ is thus the distinguishing mark of favour to those who are now the dead in Christ. But it is further said that we which are alive and remain to the coming of the Lord, shall be caught up to meet the Lord in the air; and so shall we be ever with the Lord. The waiting people of Christ who are alive at the day of the Lord's Second Advent, shall be caught up and changed in a moment—in the twinkling of an eye. For not only the dead shall be raised at the first resurrection, but also we shall be changed. Then shall be brought to pass the saying of the Lord, that two men shall be together in the field, and two women grinding together at the mill, and that the one shall be taken and the other left. The expression is too remarkable to be slurred over. It does not say both shall be taken, and that one shall be set on the right hand and the other on the left in the judgment, as it would have done if the day of the Lord and the last day of judgment were synchronous. But it says that while one is taken and changed, as we understand it, and clothed upon with a resurrection body, so as to share in the glories of the first resurrection, the other shall be left. "Sudden death, sudden glory," will be the fourth sign of the coming of the Son of man. That which occurred in the single case of Enoch and Elijah will occur in a multitude of cases, and that at once and all over the world. The Lord will come with ten thousand of His saints, as in the case of Enoch's translation, whose prophecy, as we hold it, was not so much of the lip as the life. His translation was a prophecy or type (as type and prophecy are nearly, if not quite, convertible terms) of the yet more glorious translation of all the waiting people of God. Enoch, the seventh from Adam, and therefore in the very morning of the world, before Adam's death was a type, an actual prophecy of that which is to occur at the glorious appearing of the Second Adam.

When all these four signs of the Son of man shall come to pass, the doom of Antichrist, the binding of Satan, the first resurrection of the dead in Christ, and the rapture of the waiting saints of God, then the world may be sure that the last days are indeed come.

We can easily see why it is that multitudes hover now all their life long on the borders of faith, and die giving little good evidence that they have truly begun the life of faith. The reason is, that with worldliness abounding on all sides, and the tone of

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the majority so indifferent, if not averse, to decided religious feeling, it requires convictions of more than ordinary depth to rouse a man up to avow his belief. Men are afraid, moreover, of themselves as much as of others; they are afraid of acting a part of insincerity, of untruth, of exaggeration. They keep lukewarm for fear they should boil over, and dread advancing too far lest they should not be able to hold their present ground. Under these circumstances, the religious life in the majority is much below what it ought to be. Faith is like a plant in an ungenial soil, that buds only but cannot blossom, or at most blossoms but cannot bear fruit. Let the climate change, let the earth's axis be inclined only a little more towards the sun, and the whole flora of these latitudes will change its character; we shall literally have fair Sharon's rose amid Zembla's snows. So it will be when Satan is bound, and a *set* is given to the human mind as much in favour of religion as it is now against it. The reproach of Christ has not yet passed away; but when Christ shall appear to be admired in His saints, and glorified in all them that believe, this reproach will cease.

The first effect will be the natural restoration and conversion of Israel. The word of our Lord to those that rejected Him is, that they should not see Him again until they should say, "Blessed is He that cometh in the name of the Lord." They rejected a suffering Messiah, but they will yet receive Him when He comes as a glorified Messiah. They shall look on Him whom they pierced, when they see Him, as Saul of Tarsus saw Him, for the first time, on the way to Damascus, with a light above the brightness of the sun; and the effect shall be as decisive in their case as in his. Struck to the ground, unable either to gainsay or resist, they will be led by the hand to that great house of mourning spoken of by the prophet Zechariah, (chap. xii. 11,) corresponding to Saul's three days of blindness and fasting in the straight street of Damascus. The spirit of grace and supplications will be so plentifully given, that it will not be a mourning only for departed national glories, and a desire for the restoration of the kingdom to Israel, but it will be a genuine spiritual repentance, evidenced by its fruits. They shall look on Him whom they pierced, and turn to Christ, not only as the consolation of Israel, but also as the Saviour of sinners, the Friend who reconciled us to God by His death.

With repentance, God will give also a return of national glory. The blindness in part which has happened to Israel, as to Saul, that typical Israelite, will pass away, and so all Israel shall be saved.

It is not difficult to calculate the effect of this on the rest of

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the world. The restoration of Israel will be as life from the dead. Instead of the feeble flickering candle of witness in the mission field, the smoking flax which the Lord graciously does not quench, then we shall see a great light.

We may speak of prejudices dissolved, and caste ties loosened; but this is all; our individual converts drop in, one, and two, and three at a time, and a baptism makes a sensation for a little time, only that things may subside into their former state. Officers can return from India and report that nothing is doing; and though the report of such witnesses is founded on nothing deeper than the idle impressions of men who do not take the pains to sift the facts for themselves, still the report is correct to this extent, that the national mind has not yet begun to move towards Christianity in these great centres of heathenism, and that an impulse more powerful that any which our societies can apply is needed to set the mass in motion.

If these things be so, the modern missionary whose faith is "faint, yet pursuing," must ofttimes look out for one of the signs of the Son of man coming, as the English at Waterloo did for the Prussian bugles. Blucher, it is said, had been pressing on his men as old Marshal "Forwarts" had never done before; and urged on his men with this appeal, that he had pledged his word to the English, and could not break it. To give the earliest notice of his approach, he fired cannon on the line of march, and so two hours before he was able to take the field against the French, he had created the impression that support was at hand, and that the English would not have to lie down that night over a drawn battle.

Our Commander will appear at such a critical season of the conflict with Satan. We should be looking for and hasting to His coming; standing our ground, and having done all to stand; but convinced that the final shock of battle—the last grand charge—waits His appearing, the sign of whose coming will at once enable us to rise and shout "Up, for the Lord hath delivered them into your hands." Were the English less determined to fight and die to the last man at Waterloo, because they were sure of support from the Prussians before the day was over? Let this one comparison silence the objection that a looking for the Lord's appearing will indispose any to occupy diligently till He comes. Of all missionary promises the last in the Bible is the most precious—"Surely I come quickly. Amen."

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Notes on Scripture.

Isaiah vii-ix.

With this chapter commences a *new section* of this book, which extends to chapter xii., inclusive.

The ungodly Ahaz, and his two antichristian enemies (see 2 Kings chap. xvi.) gave occasion for this glorious prophecy of the Messiah as Immanuel, (ver. 14.) Not on account of the Jews, as the chosen people of God, who were then in a very low and deplorable state, was the house of David to be preserved; but solely on account of Immanuel. Because, wicked Ahaz, in his unbelief, would not ask a sign of the Lord, though invited to do so by His servant the prophet; God himself gave him one. In Psalm lxxxix. 3, 4, and 2 Samuel vii. 18, &c., God had promised to establish the house of David for ever; hence, out of regard to His promise, He preserved it on this occasion, in spite of Ahaz's unbelief. And it is on account of Immanuel—God with us,—God incarnated in our flesh,—promised from the beginning, (Gen. iii. 15,) that God preserves and blesses His spiritual Israel now, and this very often, as in Ahaz's case, in spite of our unbelief and distrust in Him; verses 8 and 9 of chap. vii. appear somewhat obscure. Dr Jubb *renders* and *arranges* them as follows: "Though the head of Syria be Damascus, and the head of Damascus Retzin; yet within threescore and five years Ephraim shall be broken, that he be no more a people: and the head of Ephraim be Samaria; and the head of Samaria Remaliah's son."

According to another arrangement:—

"Though the head of Syria be Damascus; and the head of Damascus Retzin; and the head of Ephraim be Samaria; and the head of Samaria Remaliah's son; yet within threescore and five years Ephraim shall be broken, that he be no more a people."

Verses 14, 15. As is always the case in the prophecies of Isaiah, so here, *grace stands closely connected with sin.* Since God's goodness was declined by unbelieving Ahaz, His grace became the more urgent, in giving a sign of His most glorious revelation in the incarnation of Christ. And the more the house of David was dishonoured and debased by so unworthy a representative as Ahaz, the more majestic it shall become in the end through this Son of *the* virgin. The definite article ought to be put, as it is not a virgin of any kind, but one *foreseen*, and hence *foreordained* by God.

1. In as far, however, as this prediction had reference to Ahaz, the prophet's *own son* to be born, (viii. 3,) was to be understood. This is clear, as from verses 15, 16; so from chap. viii. 3, 4. This was to assure him of the Lord's deliverance from the hands of his enemies,—Pekah, King of Israel, and Retzin, King of Syria,—"*before* the child should have knowledge to cry my father, and my mother." But,

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2. As applying to the house of David, and in its *real* sense, Christ, the Son of God, born of the virgin Mary, is understood. David's house continued, though in a very depressed state, till Christ, as the Shiloh, came; and then the sceptre of the house of David departed, and has never since been restored.

In regard to the blessings and salvation bestowed on the house of David by Christ, "the seed of the woman," or the virgin's son, they have been so far conferred upon the *remnant* only; because David's house, as *a nation*, has rejected them. They will, however, be bestowed *in full* upon the *whole* house, at Christ's second advent.

Why the name of the child, in chap. viii. 1-3, (see ver. 14, chap. vii.,) is changed, as applicable to Ahaz, seems to be, because he had no faith in the sign which God gave him. This is clear, from the fact that instead of waiting for God's deliverance, he invited the king of Assyria to come and help him. And for this end he sent him all the gold and silver that were found in the temple, and in his own treasury. This same power became, however, in the end his own oppressor.

There were many persons in Judah at this time (see chap. viii. 6) who secretly sympathised with Retzin and Pekah, and were working in their favour.

The house of David, under Ahaz, had become very low indeed. Pekah slew in one day 120,000, and carried away besides 200,000, as captives from Judah, (2 Chron. xxviii. 6-8.) Likewise, Retzin had taken Elath, a fortified town of Judah, and carried the people away captive.

This being the case, one may understand how many, equally unbelieving with their king, had become so disloyal.

Chap. ix. 1-7.—In Hebrew, the first verse is connected with the preceding chapter, which order many expositors follow; because the twenty-second verse of chap. viii. and this verse form a contrast.

Bishop Lowth renders this verse as follows:—"But there shall not hereafter be darkness in the land which was distressed; in the former time He debased the land of Zebulun, and the land of Naphtali; but in the latter time He has made it glorious; even the way of the sea, beyond Jordan, Galilee of the nations."

Zebulun and Naphtali, having their portions of land on the northern part of the Sea of Tiberias, and on the coast of Jordan, were first ravaged by the invading armies of the king of Assyria; and bordering on the Gentiles, their country was called Galilee of the Gentiles, (see 1 Kings ix. 11; 2 Kings xv. 29.) And, as we know, that country was first favoured by our Lord and His apostles. The latter were almost all natives of that region. They, therefore, were first honoured with the blessed message of the gospel. The word, הִכְבִּיד, rendered in our version, "more grievously afflict," properly signifies "*made glorious*." This clears up the obscurity of this passage. And this sense is required, in order to make this prophecy agree with Matt. iv. 13-16. It was a promise of comfort for the future.

These two tribes, according to ver. 2, were indeed "dwelling in the

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land of the shadow of death;" because they were not only more mixed up with the heathen nations around them, but all the invading northern armies came always first upon them. But, when Christ came, "a great light shined upon them."

Under the Old Testament dispensation, all "walked in comparative darkness." The few only could see this "great light" in the future. For Christ, as "the light of the world," had not come yet "with healing in His wings."

The prophet evidently extended his view, in the first member of this passage to the nations at large, when he speaks in a general way of "the people that walked in darkness have seen a great light;" and then adds, and "they that dwell in the land of the shadow of death, upon them hath the light shined." This will appear more clearly from the remarks on verse 3, "Thou hast multiplied the nations," (הַגּוֹי, equivalent to τὰ ἔθνη;) therefore Gentile nations, converted in multitudes, whereby the Jews were angered, (see Acts xxviii. 28, 29;) hence, their joy as a nation was "not increased" by the appearing of this "great light." "They" (the converted nations,) "joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil." Luther understood this passage in the above sense. His words are, "The Child born to us has collected a great Church from among the Gentiles; but thereby He has not increased the joy; *i.e.*, this multitude of Gentiles has given occasion to the raging of the Jews, which they continue to this day."

Ver. 4.—The expressions employed in this passage are in allusion to the treatment of the children of Israel in Egypt. They were there under the yoke of bondage, and the staff and rod of their oppressors was heavy upon them. Here, however, a *twofold* deliverance is evidently implied; *first*, that which the Jews experienced, when the Assyrian army was slain by the angel of the Lord, (chap. xxxvii. 36;) and *secondly*, that from the great antichrist, of whom the King of Assyria was a type. This deliverance is, as it regards the Jews as a nation, yet future. And this will be effected, not by an arm of flesh, but by the Lord himself, at His second coming: similar to the deliverance of Gideon from the Midianites, who were smitten by God with blindness, so that they destroyed each other, (Judg. vii. 22.)

Ver. 5.—This passage may be rendered—"For all the equipment of the warrior (is) in tumult of battle, and the garments rolled in blood: they are burned and become food for the fire." This may refer,

1. To the destruction of Sennacherib's army;

2. In an *accommodated* sense, to the work of the Spirit in converting the soul; and

3. In its *final* sense, to the devastating judgment, which Jesus Christ will execute upon Antichrist, and all his hosts, (2 Thess. i. 7-9; Rev. xix. 11-21.)

Ver. 6, 7.—From this illustrious prophecy it is clear that the prophet had, in the preceding verses, the coming of Christ and His kingdom in view.

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The Holy Spirit displayed before the prophet's eyes the far future. He not merely saw the *first coming* of Christ, though upwards of 700 years before it took place; but likewise had a view of Christ's glorious character, His government of righteousness and peace, and of His kingdom which will last for ever and ever. And all these glorious truths were presented to his mind's eye so vividly, that he described them in such glowing language, as if these events had already taken place, or were about to be immediately fulfilled.

Reviews.

The Collected Writings of Edward Irving, in five volumes. Edited by his Nephew, the Rev. G. Carlyle. London: A. Strahan & Co. 1865.

Circumstances have prevented us from taking up these volumes at full length in the present number. They are entitled, on many accounts, to an elaborate review; and a mere notice like this cannot suffice. But we write this brief notice, partly in apology for our delay, partly to intimate our purpose of more fully examining them, and partly to express our value of their contents, and our admiration of the way in which they have been got up. They are volumes for the study of the age; and we are glad to find that even into mere literary circles, where religion seldom enters, they are making successful way. Instead of extracting from them at present, we present our readers with the following passage from a small pamphlet of Irving's, little known, called "The Signs of the Times:"—

"Let me now endeavour to explain in what our sore trial will consist. In another part of this discourse, I have shown good reason for believing that when the great personage, so much pointed at in prophecy, shall come to the head of the Roman kingdom, and to exalt himself and fulfil God's purpose, shall have put down the Papacy, he shall proceed with his ten kings, which are the ten horns of the beast, to make war with the Lamb and those that are with Him. Now, no one doubts that this kingdom was a horn of the beast, one of the ten kings; and, therefore, we cannot doubt that we shall, somehow or other, be brought under his dominion. He is to be the great head of infidelity, and I do see elements in this land capable, without any external violence, of setting up infidelity here also. And what are we, that we should ever be preserved from external violence? We are not almighty. This island is not invincible. With God upon its side, indeed, it hath done most marvellous things; with God upon its side, it hath stood single-handed against the world, and prevailed. But and if we should forsake our God, as we have already in a great measure done, by admitting all comers to the holy offices of government; but and if we should forsake our God, by uniting again with that apostasy, and covenanting with that accursed hierarch of Rome, who is nodding to his eternal downfall, think you that God will continue to deal mercifully with us for ever? Will He not rather resent the

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insult done unto Christ, with whom we have been in covenant for so long a time, and whom we have forsaken, to enter into covenant with Antichrist? For this wickedness, when it shall have been transacted, He will, I believe, give us up for a season to our own lusts, and bring us, with the rest of Babylon, under the captivity, for a season, of that mighty one who is about to arise, and we shall be found, along with the rest, marching in his train. Nevertheless, our sealing will stand as good in the end, and we shall rise again; I believe we shall rise again from our sore oppression, and do the work which God hath designed for us in the latter day. Now, what signs do I perceive of the temporary subjugation and depression of this land? I see it in everything around me. I see a crown shorn of its lustre in the sight of the people. I see the sceptre of majesty become a bauble in the eyes of an irreverent and infidel people. I see a government with its vigour gone, bearded at home by upstarts, and set at nought abroad; tame, dispirited, acquainted with succumbing. I see the councils of the kingdom ignorant of the first principles of a Christian state. I see the nation falling into factions: I see the people despising their superiors and their rulers. I see the Church, ignorant of its foundations, indifferent to its dignity, ready to sacrifice all upon the altar of Liberality. I see one-half of the nation arrayed under the banner of Dissent, and united under one band, to say and to swear that an Established Church is an offence to God and to man, and must be pulled down. I see education without principles; I see literature without seriousness: in one word, I see a glorious nation crumbling into dissolution. Soon shall we be ripe for the sickle of some reaper, either from within or from without; and, certes, if the Protestant Constitution of this kingdom fall, there is nothing for her but to march, rank and file, with the infidel Antichrist, whose predecessor we overthrew in his last great pitched field. Such are the signs which I see of subversion in this great Protestant kingdom. It begins by league with that old hierarch, and ends with spoliation. And do you ask me what signs I see of our rising again: First of all, I see it in the Word of God, in that act of solemn sealing, by which we are set apart from extermination. But I see it also with my eyes in those true-built churches which God hath planted in the midst of us for His name, out of whom I do perceive that at this present time He is bringing men who are not ashamed of His coming nor of His testimony. It is not for disappointment that, all of a sudden, in so many parts, He hath made His Church to break the ominous silence and speak of His appearing. It is not for nought, nor is it for disappointment, that He hath opened unto us His prophecy, and given us to speak of His kingdom. It is not for nought, nor is it for disappointment, that He is opening unto the Church the ancient liberty of preaching, and calling upon her children no longer to doubt, or know Him afar off, but to assure her heart, and rejoice before Him. There is, I say it, a work of God proceeding in the land of another kind than the Evangelical revival. The Lord is teaching unto His people the foundations of Zion, that when the shock cometh they may know whereon their feet do rest. The shock, doubtless, will come, and will try the faith of us all; and the Lord may be pleased to water the plant once more with the blood of His people. Yet, nevertheless, I believe the plant will live through the stormy weather, and will soon prove to be the salt of this land, for whose excellence the Lord will have mercy upon it, and raise it up again to do those great things which are appointed unto her.

"Now, brethren and believers in God's word, what doth best become us to do in such a crisis as this wherein we stand; if, as I have shown, we stand upon the verge of this fearful time of trouble, which is described in Scripture by expressions like these: 'The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly: a time of trouble such as never was since there was a nation even to that same time; a great tribulation, such as was not from the beginning of the world to this time, or ever

shall be: and except those days should be shortened, there should no flesh be saved; but, for the elect's sake, those days shall be shortened?' This last passage teacheth us what we ought chiefly to do: 'To turn unto the Lord with weeping, and with lamentation; to turn unto Him with fasting and with sackcloth; to bewail all our sins in His presence, and to cast ourselves wholly upon His mercy; if, haply, the Lord may repent Him of the evil, and pardon us, as He did Nineveh of old; or if not, if the word is gone out of His mouth, then, that in the day of the great tribulation we may stand between the living and the dead, with our censers full of incense, which is the prayers of saints; and so, as Aaron did of old, obtain a shortening of the days of vengeance. This is what I entreat of you, ye who can receive these things, and who do believe them. Enter into your closets, and shut the door, and pray unto your Father there, that He would hide you, your wives, and your little ones in the day of the fierceness of His anger: for of this am I assured, that in those swellings of Jordan no arm availeth but the arm of faith; in those mighty billows and water-spouts of the Lord, no strength availeth but the arm of Him that is Almighty. But besides this, do you ask me, What are we to do with those means, however scanty, which the Lord hath given us? I answer, first, for the sake of our own land, Withstand by all lawful means, any communion, or agreement of any kind, with the abomination of Rome. Suffer not those who reason upon principles of political expediency, —atheistical principles, which acknowledge not God in the affairs of men,— suffer not those, I say, who take so high a tone, and call us illiberal and cruel, selfish and unjust,—suffer them not to bear down your faith into silence or into shame; but lift up a calm, firm, and persevering testimony against anything, however recommended, which will compromise the Protestant standing of Great Britain. Be not, I pray you, indifferent on this great question, upon which hang the glory or the shame, the standing or the falling, of this great kingdom. I know they will call us bigots and false-hearted men; but we are not so. They malign us because we fear God, and hate the thing which He hateth; because we believe in a Providence over kingdoms which they believe not in; and understand the principles of that Providence, which they understand not. Shall the ignorant of God pretend to understanding of the well-being of men? I pray you, brethren, teach the adversaries; instruct them a little concerning that about which they dogmatise. But, for your part, be not overawed by the numbers or by the violence of those who oppose the truth. Sustain well and patiently your part in the commonwealth, for God, for the King, for the Church, and for all the People.'

"The Church, in the primitive times, did remember the coming of her Lord to judge the nations, especially pagan Rome, which had slain her children; and accordingly, under the fifth seal, the souls of them that had been slain for the Word of God, and for the testimony which they held, cried with a loud voice, and said, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' But that same Church, which had glorified God in the fires of persecution, through the strength of her hope in a coming Lord, who had reserved judgment unto himself,—that same Church, could not bear the prosperity of being established over the Roman empire. She then forgot that she was a widow; she forgot that her Husband was in the heavens, and was about to appear again for her justification; she made love to the kings of the earth, and gave herself to them, even unto that beast who had slain her children, and which was possessed by Satan, that old serpent the devil. But still, God raised up witnesses to witness against this fornication; and He drew out this nation with a high hand, to protest against it, and to pray for judgment upon the mother of harlots, which rideth upon the beast. And this destruction our fathers expected at the coming of Christ. I say the reformers and fathers of the British Church did not more certainly expect and believe in a personal

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advent of Christ, than they expected that to destroy the Antichristian Papacy He was to come; so that until these days, these high and palmy days as they dream, there ever was lifted up by the widow a prayer unto the great Judge, to be righted and redressed of all her wrongs upon that papal destroyer, in whom is found the blood of prophets, and of saints, and of all that were slain upon the earth. But now, behold England and Scotland; Church Presbyterian and Church Episcopalian, Churchman and Dissenter—have altogether ceased from putting up this prayer for justice upon the adversary. Indeed, they have ceased to regard her as an adversary at all. They have forgotten her deeds of darkness, and her words of blasphemy, and they desire to bring to her succour and help. I say again, except it be from those who have faith in the coming of the Son of man to judge the quick, there be hardly any members of any church in Christendom who are heartily lifting up the prayer for judgment upon the adversary. There is no faith of such a judgment. They look for a conversion, and not for judgment. They have stricken a league with her upon the ground of political rights, as they are pleased to term them. Meanwhile the rights of God's Church have been forgotten; the rights of the Son of man to the only allegiance and affection of His Church have been forgotten. Would that the parable of the poor widow, which our Lord constructed with such wisdom, and applied with such earnestness, had been remembered; then would there neither have been an apostasy, nor now would there have been proposals of a league with that apostasy. For is she not judged in terms of this very parable? as it is written, (Rev. xviii. 7,) 'For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire, for strong is the Lord God that judgeth her.'

"They talk most idly, who speak of a spiritual coming of the kingdom, as yet future; for we have now His spiritual kingdom hidden within us,—that is to say, He reigneth in the hearts of His believing people. The souls of believers are the only existences upon earth, where Christ reigns. Through the soul indeed, reclaimed by the Holy Ghost, Christ doth enforce the body unto obedience; and the worldly tools likewise: but Satan is natural master, both of the flesh and of the world, succumbing truly to the soul Christ possessed; but unwillingly with diabolical reluctancy. Here we have no question with those spiritualists, but hold much higher and distincter doctrine than they do. But when they, in their ignorance and blindness, will go about to say, that this is all which God's Word hath promised and Christ hath purchased, we totally abjure and abhor their narrow-mindedness, and indifference to God's verity, and to Christ's glory. And we hold that the Son of Man is to come, like the lightning, and that He is to judge the quick, as the furnace judgeth between the gold and the dross: and He is to separate bosom friends, and closest united companions; the one unto destruction, like the deluge, or like Sodom; the other unto honour and to glory, according to no other principle of judgment than this, whether they are expecting him, and ready to receive him or not. We say He is to come to destroy the careless church, all indifferent to His coming; to slay the great enemy of the chosen one, which is Antichrist in all his forms, and to deliver His elect ones, who have cried day and night for vengeance upon the adversary, from his oppression, whether that oppression be the oppression of the Church upon the living, or the oppression of the grave upon the dead. And I say, moreover, that it is His elect who cry to Him day and night for vengeance, and they only who have the promise of this deliverance; and those only who are on tip-toe readiness to obey the summons, who receive the escape from the fiery deluge. What say you, are not these things in the warning of our Lord? Is not this, and this only, the substance of His warning? Shall I be ashamed to echo the words which my Lord hath spoken? Shall you be unwilling to hear the words

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which He hath commanded us to speak? God forbid! Let the gainsayer gainsay, and let the deniers to the uttermost deny that the Lord is coming in person, to judge the Antichristian church; it is the voice of God's word, and it cannot be broken. And if they would quench in death every living voice which declareth it, then the thunders from the heaven above, and the lightnings flashing from pole to pole, and the earthquake's shock from beneath, will make men hear it; ay, and believe it too: but, like the devils, to believe and tremble. Therefore, O men! give heed how ye hear!

"I observe, finally, that it is the duty, the safety, and the glory of every believer, to pray for the coming of the Lord in judgment upon the adversary of His Church; to pray always, and not to faint: and those who have so little discernment as not to dare pray for the downfall of the oppressor, the casting out of Satan, the destruction of Babylon, have neither lot nor part in this matter. Those who will not pray for Christ to come, who feel shocked at the thought of the rending bolt which bears Him, and the arrowy shower of lightning which goes before Him; those who have not their peace made with Him, and are hanging in doubt, whether He be their Saviour or not; those who love father, mother, brother, sister, life, more than Him; those who love traffic, wealth, goods, estate, more than Him; those who are not ready to take wing, and flee from the storm, like doves unto their windows; those who are not, like old Simeon, waiting for His salvation; those who have a divided heart, like Lot's wife: what shall I say of such? That they shall not enter into His kingdom. Do these words strike to the quick? do they prick your heart? I mean it so; in love I mean it so, that ye may instantly shake loose the fetters, as Samson did, in the might of the Holy Ghost given unto you, and join yourselves to the Saviour, whom I preach unto every sinner, for instant peace, for instant blessedness: so that I can say to every one who heareth these words, and believeth them, If Christ were this night to appear, this night shalt thou be with Him in paradise!"

Physical Geography of the Holy Land. By Edward Robinson, D.D. Murray.*

Robinson's "Biblical Researches" has been our leading text-book on the geography of Palestine for twenty years. Until Eli Smith and Edward Robinson began their travels, in 1838, little had been done towards a survey of the Holy Land which could pretend to be at once scientific and historical. Pococke had written a charming book, and Irby and Mangles had produced a survey of parts of Syria, which may still be read with great advantage. Other writers—such as Seetzen, Burckhardt, Russegger—had written monographs and descriptions of importance; but nothing like a critical survey of the country had ever been attempted on a large scale and with adequate means. Smith and Robinson, two American clergymen, found the field of inquiry open and untrodden, and they brought to the task which they encountered, a happy combination of faculties and attainments. Smith was familiar with the country; he spoke Arabic well, and was seasoned to the climate. Robinson had the spirit of an explorer and discoverer, great confidence in his own powers, and a habit of boldly inferring the unseen from the seen. Together they rode through the country, noting its aspects, fixing its sites, laying down its wadies and watercourses,

* The above review is an extract from the *Athenæum*.

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its deserts and mountains. The admirable little book which Mr Murray has just given to the world is based on the materials then collected, and is, in fact, part of a scientific summary of the earlier and later "Researches."

Much of what they did was done for the first time. Nearly all of it was well done; and we say this at once, because it is also our duty to point out that they fell into some errors, and those of a very important kind.

These errors related to the sacred sites. We shall be the last to deny the services which were rendered to Biblical geography by Smith and Robinson: these gentlemen recovered to science a great number of places hitherto lost, and, in connexion with the revival of public interest in Palestine, and the critical study of its history and geography, their names will deserve to be held in honour. Still, it is true that they have propagated many erroneous notions, and upon points about which erroneous notions are not to be patiently endured. We care very slightly for their mistakes about Mizpeh and Emmaus. We care a good deal for their sneers against the site of the Holy Sepulchre and about the tomb at Bethany; and we reject their attempt to disturb the Church traditions as to Cana and Capernaum.

With regard to the sites of these two holy places, history has preserved a chain of evidence sufficient to establish the truth of any geographical fact. Cana is still found on the hill in Middle Galilee, known to the Arabs as Kefr Kenna, village of Cana. Capernaum—properly Caphar na hum—stands on a high mound and ridge on the upper part of Gennesareth, near the Jordan marshes, and the place is still called Tell Hum. Smith and Robinson removed Cana to a deserted spot beyond the Bûttauf, now known as Khurbet Kana, and Capernaum to a position on the Lake of Galilee, now known to the Arabs as Khan Minyeh. In the first of these changes they have been generally followed: see Dean Alford's Map of Palestine, Thomson's "The Land and the Book," and Porter's "Handbook for Syria." The second change has been seriously contested; and while Porter follows Robinson in placing Capernaum at Khan Minyeh, Thomson and Alford restore it to Tell Hum. No critic has yet volunteered an inquiry into the case of Cana; and although the question only arises incidentally in connexion with Robinson's present volume, we propose to show that the Church traditions are right and the American innovators wrong.

Two places, then, standing in the hill country of Galilee, near to the old Greek city of Sephoris, bear names which may possibly be derived from Cana; Kefr Kenna, a village standing on a low ridge about five English miles from Nazareth on the north-east; and Khurbet Kana, now a ruin on a deserted tell, rising in the waste country beyond the plains of El Buttaûf, eleven English miles north of Nazareth, inclining a trifle towards the west.

The Church has never entertained a doubt as to which of these places was the true Cana. In very early times, the Greek community raised a magnificent shrine at Kefr Kenna in commemoration of the Marriage

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Feast. St Willibald visited this shrine in 722; Quaresmius described it about 1625, and the foundations of this fine Greek edifice can still be traced.

No Christian remains have ever been found at Khurbet Kana, where Smith and Robinson fixed the site of Cana, and where Dean Alford has placed it in his map of the Holy Land.

The origin of this modern blunder may be briefly pointed out. In the dark ages, when books were few, and Palestine was closed against pilgrims, a curious error crept into existence. A work compiled by Marino Sanudo, a Venetian, in the first half of the fourteenth century, was the original cause.

This Marino Sanudo, one of the fanatics who dreamed of plunging Europe into a new crusade, compiled a Secret Book on Palestine with the purpose of showing that the Christian princes might still recover possession of the Holy Land. Copies of it were sent to the Emperor, and to various kings and dukes, so that his treatise was widely spread, and enjoyed considerable vogue, though it was not actually printed until 1611. Sanudo, both in his coast map and in his text, put Cana to the north of Sephoris, instead of to the east of that city, where every preceding writer had placed it. The error may have been accidental; it may have been the mistake of an ignorant pilgrim or fugitive; but in the absence of all true knowledge of what more ancient and eminent authorities had said, the blunder of this Venetian compiler passed into men's minds, unchecked by safer knowledge, and Frank pilgrims to the Holy Land began to call a village on the spot indicated in Sanudo's map by the name of Cana. In this state of confusion the question remained until Quaresmius, a man of rank in the Church, who knew Galilee personally, and who had read some of the later writings of travellers and geographers, settled the question of the rival Canas in favour of Kefr Kenna by a full and fair statement of the facts. From the days of Quaresmius (1629) to those of Smith and Robinson (1841) the question was at rest, and the Church traditions were undisturbed by critical doubt. But the American reformer of our current scriptural geography returned to the error of Sanudo and the confusion of the middle ages, and writers who have taken his assertions and citations on trust, have been led by him into the exploded error of confounding the true Cana with the false.

The question may be once more set at rest by a careful survey of the evidence. Let the position be noted on a map. Kefr Kenna stands on a lovely hill, about five English miles from Nazareth, in the direction of north-east, and near to the old Roman road from Sephoris to Tiberias; at the head of those valleys which lead down on one side into Esdraelon, and on the other side into the Lake country; so that every one coming up from Capernaum to Nazareth, every one going down from Sephoris to Tiberias, would have to pass through its vineyards and gardens on their way. The ruins of Khurbet Kana stand on an isolated tell in a wild and difficult district, six English miles due north

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of Sephoris, eleven English miles from Nazareth, and separated by swamps and quagmires from the line of the great Roman road.

The only writers, contemporaries with the first miracle, who mention Cana, are Josephus and St John; whose references to it are precise enough to suggest, if not to fix, the site. Josephus speaks of Cana as "a village of Galilee called Cana:" κώμη τῆς Γαλιλαίας, ἡ προσαγορεύεται Κανά. St John, by way of distinguishing it from Cana in Judea, calls it simply Κανᾶ τῆς Γαλιλαίας, Cana of Galilee. Josephus says he was staying in Cana, or rather he was posted there, during a critical time in the civil troubles; and the whole course of his narrative implies that Cana was a place standing between Sephoris and Tiberias, severing and controlling the two capitals of his district, over both of which it was needful for him to keep watch and guard. Observing the machinations of John of Gischala among the Tiberitans, he could afford to wait in his aerie until that turbulent patriot had committed himself beyond the law, when Josephus tells us that he quitted Cana in the night, secretly, with two hundred men, marched down the wady into the low country, and arrived near the gates of Tiberias by dawn of day, his own messenger being the first to inform the citizens of his approach. It is in the last degree unlikely that a soldier would have been lying at Khurbet Kana; a place, if it then existed at all, which would have been out of his way, and cut off by Sephoris from communication with Tiberias by the only practicable military road. It is all but impossible that Josephus could have made his sudden and secret night march from Cana to Tiberias, if his point of departure had been a place six miles beyond Sephoris, through the streets of which city he would have been obliged to pass, and the gates of which he would have found closed after sun-down.

In like manner the whole narrative of St John implies that Cana was a hamlet lying on the road between Nazareth and the Lake country. Jesus, coming up from Capernaum to Nazareth, meets his mother on the way at Cana, where he is invited to the marriage feast. The nobleman, coming up from Capernaum to Nazareth, finds Jesus, returning from Jerusalem, at Cana. After the second miracle performed at Cana, Jesus and His mother simply go down to Capernaum (μετὰ τοῦτο κατέβη εἰς Καπερναούμ)—an expression which implies that Cana stood in the hill country of Galilee, immediately above the ascent from the lake.

These indications of Josephus and St John, indications slight but significant, go to prove that the true site of Cana is that in which the Church traditions have always placed it.

Robinson ventured to dispute the truth of these traditions on two grounds: (1) that he had heard a native call Khurbet Kana, Kana el Jelîl, (Cana of Galilee,) which he imagined to be a proper name; (2) that, as he read them, all Christian writers before the days of Quaresmius, with the single and doubtful exception of Bonifacius, had placed Cana in the situation occupied by the ruins of Khurbet Kana.

Now, it seems to be clear enough that the term Cana of Galilee was

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not a proper name; only a method of distinguishing the Cana near Nazareth from the Cana of Judea, as we should say Richmond in Yorkshire when fearing a possible confusion with Richmond in Surrey. Josephus says he was staying in a village of Galilee, called Cana, (Διέτριβον δὲ κατὰ τὸν καιρὸν ἐκεῖνον ἐν κώμῃ τῆς Γαλιλαίας, ἣ προσαγορεύεται Κανά,) not in a village called Cana of Galilee. St John's expression, Κανᾶ τῆς Γαλιλαίας, is translated in the Authorized Version indifferently Cana of Galilee and Cana in Galilee. The real name was Cana; and the two Jewish writers used the additions "of Galilee," and "a village of Galilee," so as to prevent a Greek reader confusing it with that Cana of Judea which a grand disaster of the Greeks under Antiochus had made famous in history.

In speaking to travellers, the natives may call Kefr Kenna, Cana of Galilee, and some of them may also call Khurbet Kana, Cana of Galilee, by way of distinguishing them from any other Canas elsewhere, and because they hear travellers ask for them by this name. But among themselves, they use the proper local names, speaking only of Kefr Kenna and Khurbet Kana. Thomson, an American by birth, an Arab by knowledge and experience of the country, could not glean from strict and wide examination of the natives, any particle of evidence in favour of Robinson's assertion, that the Arab people call Khurbet Kana by the name of Cana of Galilee. Thomson says: "I pestered everybody I could find on the right and the left, farmers, shepherds, Bedaween and travellers, with inquiries about the place where the water was turned to wine. With one consent they pointed to Kefr Kenna. Some of them knew of a ruin called Kana on the other side of the Buttauf, but only one had ever heard the word Jelil as part of the name; and from the hesitation with which this one admitted it, I was left in doubt whether he did not merely acquiesce in it at my suggestion."

The assumption, then, that Kana el Jelil is the proper native name for Khurbet Kana falls to the ground, with all the arguments built by Robinson upon it.

As regards the testimony of early writers, the reply to Robinson is not less certain. The first Frank writer, who, in mentioning Cana, indicates its locality, is St Willibald, an English pilgrim who went to the Holy Land in 722. A large church was then standing in the place. Willibald gives neither bearings nor distances; but he tells us that he went from Nazareth to Cana on his way to Mount Tabor; an obvious route if Cana were in his time situated at the present Kefr Kenna; an impossible one if it stood at Khurbet Kana. A man going from Nazareth to visit Khurbet Kana and Mount Tabor would have to make separate journeys; for the best way to get from Khurbet Kana to Tabor would be to come back to Nazareth, and start from it. The next witness, Sæwulf, also an Englishman, who went to Palestine in 1102, is more precise. Indeed, his description, faithfully quoted, leaves no room for doubt that Kefr Kenna is the Cana then recognised by the Greek and Latin churches. Sæwulf says: "Six miles to the north-east of Nazareth, on a hill, is Cana of Galilee, where our Lord converted water into

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wine." Sæwulf's mile is, of course, the Roman mile of 1614 yards; and his assertion that Cana is six Roman miles from Nazareth, is probably as near a guess at truth as any traveller, judging distance by the time consumed in riding, has ever yet made. The addition that it lies north-east completes the identification with Kefr Kenna. If all the Church traditions had been lost, and not a stone were left on the spot to prove its antiquity, a geographer, with Sæwulf's words before him, would have laid down Cana on a map in the exact position which it has always occupied.

How then came Robinson to make this singular mistake? Simply by an error of either transcription or translation. Sæwulf says *north-east;* Robinson copied him *north* only; a capital error, which vitiated all his subsequent reasonings on the point.

It is scarcely necessary to add, that so long as Galilee remained open to pilgrims, no doubt ever sprang up as to the true site of Cana. A little later than Sæwulf, Phocas made a journey from Ptolemais to Nazareth, the route of which lay from Ptolemais to Sephoris, from Sephoris to Cana, from Cana to Nazareth; an impossible order of travel if Cana had been situated at the present Khurbet Kana, since Phocas would, in that case, have come first to Khurbet Kana, then to Sephoris, and afterwards to Nazareth; a positive proof that the true Cana of Galilee was not in his day confounded with the false. In 1322 Mandeville describes the situation of Cana very correctly:—"Cana of Galilee is four miles from Nazareth; there our Lord performed the first miracle at the wedding, when He turned the water into wine." Khurbet Kana is eleven miles from Nazareth.

After the days of Mandeville, the error of Marino Sanudo crept into light. That compiler stated that the proper way from Ptolemais to Nazareth was by way of Cana and Sephoris; reversing the position assigned to Cana by Phocas two centuries earlier. Sanudo unquestionably supposed that the ruin now called Khurbet Cana was the Cana of St John, for he describes it as standing two leagues north of Sephoris, just as he describes Sephoris as being two leagues north of Nazareth. His error lived until the Holy Land was re-opened to travellers, when Quaresmius, by his local knowledge and by his citations from Bonaventura and Bonifacius, was able to clear away the mistake and put the debate to rest.

Extracts.

Exploration of Palestine.

TO THE EDITOR OF THE "TIMES."

SIR,—In the hope of promoting the desired public interest in the proposed exploration of Palestine, I beg leave, through your columns, to point out a particular of the geological investigation which, if well followed up, seems to me likely to give us very valuable results.

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The valley of the Jordan and Dead Sea is now known to be a singular depression of the earth's surface, the lake being 1316 feet below the level of the Mediterranean, and its own depth at one place not much less. Whatever may have been the agency by which this extraordinary cavity was produced, we know that temperature alone is concerned in keeping the collection of water in the valley at so low a point. Were the average temperature of Palestine to become like that of England, the lake would rise till it filled the whole valley from the mountains of Lebanon to the *col* or summit level in the Wady el'Arabah; there would be a discharge over that water-shed, and the lake would be salt no longer. An immense portion of the Scripture geography would thus be obliterated, including Jericho and the very interesting places around the Lake of Tiberias.

That a reverse process to this, a desiccation of the valley under an increasing temperature, is a part of the actual history of what I would ask leave to entitle the Jordanic cavity, is vaguely suggested by many of its features, as described by travellers. Near the south end of the lake is the well-known Khasm Usdom, a relic of a bed of rock salt, forming a mound five miles long and fully 300 feet high, flanked by a multitude of outliers, or pillars of salt. The low grounds all round the lake are described as very strongly impregnated with salt, one specimen mass giving as much as 7 per cent. These may be accepted as *primâ facie* proofs that the water formerly stood at a higher level (occupying of course a wider area) than at present. There is even evidence of an oscillation of level, for the Khasm Usdom has a capping of other matters, showing an intermission of the process which deposited the salt. The broad fact, however, to which I would call attention is the existence of terraces, such as are held to mark former levels of water. Along fully one-half of the western shore of the lake there are three, reaching a *maximum* elevation of about 50 feet. Dean Stanley says that the Jordan "runs between successive terraces, one, two, or three, according as the hills approach more or less near to its banks." Platforms at much higher levels are spoken of, but with a sad want of precision. If these terraces and platforms are composed of alluvial matter, and maintain a uniformity of level, with correspondences in that respect between the two sides of the valley, they can be no other than memorials of the stages or pauses of the process of desiccation, marking a series of secular changes in the temperature of the district. On the theory of such a process having taken place, there not only ought to be terraces on the sides of the general valley, but corresponding terraces should be traceable into the recesses of the side valleys.

I have been studious to speak briefly; but perhaps enough has been said to indicate the outlines of this profoundly interesting speculation in physical geography, and to attract the attention of those whose privilege it will be to take part in the contemplated exploration.—I am, Sir, your obedient servant, R. CHAMBERS, LL.D., F.G.S., &c.

Athenæum Club, April 22.

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Survey of Jerusalem.

TO THE EDITOR OF THE "TIMES."

SIR,—An accurate survey of Jerusalem and its neighbourhood being considered a necessary basis for the improvement of the sanitary condition of the city, and for the proper discussion of numerous interesting questions connected with its topography, the Dean of Westminster, on the part of the Bishop of London and other philanthropic and scientific persons, applied to Lord de Gray for the survey to be made under my direction, stating that £500, the estimated cost of the survey, would be placed at my disposal to defray the cost of it.

This application received the sanction of Lord de Grey, and with the concurrence of his Royal Highness the General Commanding-in-Chief I selected an officer (Captain Wilson) and a party of non-commissioned officers and sappers of the Royal Engineers from the Ordnance Survey, and they left England on the 12th of September last, fully equipped with every requisite for the performance of their duty; and it is right to add that the Peninsular and Oriental Company, desirous to aid in this good work, have consented to allow the party to go out to and return from Alexandria in one of their steamers, at a very reduced rate for their passage.

Captain Wilson also contributes his quota towards the cost of the survey, for he has gone out entirely at his own expense.

I now venture to ask to be permitted to state through your columns, and more especially for the information of those who have contributed to the fund raised for the purpose of making the survey, that I receive a report of progress and expenditure every fortnight, that the party is making very satisfactory progress, and that the estimated cost will not be exceeded.

Captain Wilson informs me that he has received the kindest assistance from the Pasha and all the Turkish authorities, and that, although at first he met with a little coolness from the different Christian communities and their consuls, "I am happy to say," he writes, "that now all, without exception, give me every assistance and try to forward the work in every way."

While the survey of the city is proceeding, Captain Wilson has been exploring underground, and has made some important discoveries to elucidate its ancient topography, the most important of which is the discovery of "one of the arches of the causeway which led from the city to the Temple in a very good state of preservation, the span of which is between 40 and 50 feet, and composed of large stones like those seen in the Jewish wailing place." He has also discovered another large cistern in the Haram or Temple area, and says the whole area is perfectly honeycombed with passages and cisterns; and he had himself lowered 82 feet down a well, which is in what was formerly the Valley of the Cheesemongers, and followed the stream for a considerable distance till he came to the spring with some steps down into it, which were cut in the solid rock.

These and many other discoveries, which I need not particularise,

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will be represented on the plan of the city. There is one object which it is much to be desired should be accomplished before the party leaves the country, and that is the exact determination of the relative level of the Mediterranean and the Dead Sea and the connexion of the levels taken at Jerusalem with that of the Mediterranean.

HENRY JAMES, Colonel Royal Engineers.

Poetry.

THE DOUBLE CURSE.

"Cursed is the ground for thy sake."—GEN. iii. 17.
"When thou tillest the ground, it shall not yield unto thee her strength."—GEN. iv. 12.

I.

Two curses; one of Adam, one of Cain.
  Two curses, one of barrenness, and one
Of fruitfulness in evil; double stain:
  Earth blighted ere its morning hours have run.
  How swiftly is the work of havoc done!
Dire poison rushing through each noble vein.
Two drops suffice, two drops of deadly rain;
  The soil is stricken, and the plague begun.
Who shall repeal man's doom of toil and pain?
When shall the sickly earth take on its health again?

II.

The Healer comes; and life is in His hand.
  The blessing comes, the curse has fled away.
Be glad, ye heavens; rejoice, O sea and land;
  Fled has your night, and dawn'd your promised day;
  Your sun now beams with milder, happier ray;
Creation brightens; its gray mountains stand
  Clad with fresh verdure; all its fields are gay.
The poison quits its blood; wrath's iron hand
  Lets go the pressure of the fatal band;
The soil is free; the curse has ceased to slay;
And the new earth puts on her glorious array.

NOTICES.

Several Papers are unavoidably delayed.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE, ROBERTS, AND COMPANY, PRINTERS, EDINBURGH.

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THE QUARTERLY

JOURNAL OF PROPHECY.

OCTOBER 1865.

Art. I.—THE TWO SEPULCHRES.*

Here we have two sepulchres, and these the most singular and sublime of all among the many millions of graves, sepulchres, and tombs with which earth's surface is covered.

Round the cave of Machpelah, where Abraham, Isaac, and Jacob repose, what hallowed memories cling! What thoughtful heart has not sighed at the remembrance of Rachel's grave, where Jacob wept so long and so bitterly! David's honoured tomb is deserving to be held in everlasting remembrance; and many have visited the burying places of the kings who succeeded him. Every country has its special spot where the names of those once renowned and honoured are deposited; but we turn from all to muse on the tomb of "Moses the man of God," and the "sepulchre of Jesus the Son of God." In these two we find depths of mystery, and heights of majesty, that we discover nowhere else among the abodes of the dead, the homes of the living, or even the bowers of the blest.

But while we associate together the graves of the meek man

* "And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day," (Deut. xxxiv. 6.) "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus," (John xix. 41, 42.)

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Moses, and the majestic Man of Sorrows,—him who wielded the rod of God's power, and Him who was smitten by His rod of justice, we do so under the fullest conviction that the one is fully cast into the shade by the other; and we propose to search for disparities rather than parallels. There are, indeed, some instructive points of similarity, but there are more contrasts between the *servant* and the SON. This holds true as regards office, character, and the manner in which both discharged the same. Moses was called "the servant of God." The Lord Jesus is "God's *righteous* servant." Moses was *a* prophet, Jesus was "THE prophet like unto him whom God raised up from among his brethren." Moses excelled all other prophets in the nearness of his fellowship with God, (Numb. xii. 8; Deut. xxxiv. 10;) and herein the Saviour infinitely exceeded, for the Lord Jesus fully knew and dwelt eternally in that glory which Moses "could not see and live;" "He was in the bosom of the Father, and so fully declared Him," (John i. 18.) Though Moses was a highly-honoured servant, Christ was a Son over His own house, (Heb. iii. 6.) The law was given by Moses, but grace and truth came by Jesus Christ, (John i. 16.) His person is infinite, and, therefore, the glory of His offices, and the efficiency of His ministrations cannot be overestimated, nor can those who trust Him expect too much from Him. Moses more than once complained that he could not meet the demands of the people upon him—could not bear all their cumbrance, and burden, and strife, (see Numb. xi. 11-15; Deut. i. 12;) the Lord Jesus never speaks thus, He has "the power of an endless life," and is "able to save them to the uttermost who come unto God by Him;" His patience, His resources, are alike infinite.

But we must consider the death and burial of these two wondrous persons, and endeavour to gain some instruction and encouragement by studying them in connexion.

I. Consider the reasons for their respective deaths. Moses died as a sinner in common with the rest of mankind. He is supposed to have written the 90th Psalm, which so pathetically describes man's transitory life, and traces the reason for the same to the fact of his sinfulness. The Saviour died as a *Surety.* Moses exclaims, "*We* are consumed by thine anger, and thou hast set *our* iniquities before thee." But concerning Jesus it is said, "He was wounded for *our* transgressions, he was bruised for our iniquities."

Though man appointed Him a grave, "yet had He done no violence, neither was there any deceit in His mouth." How wonderful to stand by the side of the "rich man's grave;" look

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on "that livid mangled form," and think there is THE HOLY ONE, who, though dead, cannot see corruption, (Ps. xvi. 10.) Glorious fact! as prolific in blessings as it is in wonders.

But Moses not only died as a sinner in common with his fellow-men, but his death was the result of one special sin. He was not permitted to go into Canaan, but died on the other side of Jordan, because he sinned against God, and did not honour Him before the people, (Numb. xx. 12; Deut. iii. 26, 27.) The death of Christ was the finishing act of a course of perfect obedience, He was "obedient unto death." Yea, His death was the most glorious act of obedience that ever was or ever can be rendered to God. Not only was there no sin in Himself to cause death, no sin before it or in it; but it is the only means by which sin can be put away and made an end of. He offered Himself without spot to God, and by so doing provided an ocean to bury out of sight for ever all the sins of every one who shall believe on Him. His death opened a fountain of perfect peace and heavenly purity.

II. Before Moses died God showed him a goodly prospect, (see Deut. xxxiv. 1–4,) and said unto him, "This is the land which I sware unto Abraham." But what did Christ see when He died? Who shall picture the scenes of woe and horror that met His holy gaze. On each side of Him a writhing victim. Near to His cross His beloved mother, her soul pierced through with the sword of which Simeon spake. All round Him a surging sea of human beings foaming out their own shame; mocking, jeering exultingly, and this after all that He had said and done to win their love. His tender heart, even in death, still pleading for forgiveness for His murderers, could grasp all this evil and all the fearful consequences of their rejection of Himself. The great sufferer deeply felt all this, as His sorrowful complaints in the Psalms, and on the cross, fully prove.

It is true this was not all that He saw. Hell was moved to assault Him, and heaven's windows were opened to pour out wrath upon Him. He realised this; but He saw beyond all a goodlier prospect than Moses looked upon. Then was "the joy set before Him;" and "from the watchtower of the cross" He beheld the result of His death, in Satan cast out—the world delivered from his grasp—all men drawn to Himself, and God's kingdom established in glory, (Ps. xxii. 27, 28; John xii. 31, 32.)

III. Moses retained his bodily strength till the last, "his eye was not dim, nor his natural force abated," (Deut. xxxiv. 7.) The Man of Sorrows, the Surety of sinners, exclaims, "I am poured out like water, and all my bones are out of joint." "I am a worm and no man." "My knees are weak through fast-

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ing, and the sight of my eyes is gone from me." Ah, He had to bear all the curses of that law, the very *hearing* of which made Moses say, "I exceedingly fear and quake." But though He was crucified through (or in) weakness, He had strength to cry with a loud voice, "IT IS FINISHED!" and now He is the man whom God hath made strong for Himself, "who liveth by the power of God," and hath the power of an endless life.

IV. Moses died solitarily as regards human companionship. Jehovah, whom he had served in life, was with him in death, showing him wonders, and solacing and supporting him to the end. The scene is most august in its solitary grandeur. Think of the hale old man climbing up to the top of Pisgah; think of his meeting with God there, the intercourse between the dying saint and his faithful Creator; and then of his happy, though sudden, death. He died, "according to the word of the Lord," some read, "on the mouth of the Lord." Dr Watts has embodied this last thought as follows:—

> **"Sweet was the journey to the sky,**
> **The wondrous prophet tried;**
> **Climb up the mount (says God) and die,**
> **The prophet climb'd, and died!**
>
> **"Softly his fainting head he lay**
> **Upon his Maker's breast;**
> **His Maker kiss'd his life away,**
> **And laid his flesh to rest."**

Christ died, as we have seen, surrounded by a great multitude. There were many to see Him die. This thing, unparalleled alike in horror and in glory, was "not done in a corner." There was never such an event before, there never can be such another; it was meet and right, therefore, that it should be well attested. Not only did multitudes of men and women look on; but heaven and hell, God, angels, and devils surveyed "that sight." And now it is the grand theme of Divine testimony. It is the sweetest note in the song of heaven. It is the battle-cry before which hell's legions are sure to fly discomfited. "HE DIED! HE DIED!" words of deepest wonder; womb of teeming blessings; sun of eclipsing light; drying all tears, scattering all fears, evermore revealing God as love, and proclaiming Him as "ready to forgive." Could we have heard the words which Moses uttered, when dying in his Maker's embrace, doubtless they would be most rapturous and ecstatic, and would testify to the bliss a dying saint could feel when in the portals of heaven. But hark! a voice from the cross, "My God, my God, why hast thou forsaken me?" Glorious Sufferer! new glories manifested in the character of God, new honour to

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His blessed name, new joys among angels, and the jubilant shout of countless millions, who, but for His dolorous cry, must have been forsaken of God eternally, are grand answers to this deep and incomprehensible inquiry!

V. When Moses was dead he was buried by God or holy angels. No human hands dug his grave. It is simply said, "and *He* [Jehovah] buried him." Never was such a mysterious honour before or since conferred on mortal clay. Surely it teaches that the dust of God's saints is precious in His sight, and that He will care for it. The holy body of the Saviour was not left in the hands of His cruel enemies; "they appointed him his grave with the wicked, but with the rich man was his tomb," (Isa. liii. 9.) Affectionate hearts and tender hands buried Him. Those whose faith was feeble, and whose hopes were buried with Him in His grave, still loved Him, and proved their love in owning Him, sorrowing over Him, and laying Him in an honourable tomb. Thus far man might minister; and then he could only stand by weeping, and leave room for God to act. And God did act. This brings out another and glorious contrast.

VI. When Moses was dead there must be another leader raised up to carry on his work; one who should wear many of his forfeited honours. Not so with Jesus. No one could fill His place, or do His work, or become His successor. He had said, "I have power to lay down my life, and I have power to take it up again." He died as a testator, sealing the everlasting covenant of love, which is so full of infinite blessings, with His own blood. And soon He rose again to be the executor of His own will. He is the antitype of Joshua as well as of Moses. He is the captain of our salvation; and having as the forerunner entered heaven, He will bring many sons to glory, even as Joshua led Israel's tribe unto Canaan.

VII. After Moses was dead, we are told that there was a contention between Satan and Michael the archangel respecting his body, (Jude 9.) What was the nature of this contention, and what was the object of the evil one we cannot say; no doubt some mischief was intended by Satan, which Divine care prevented. The body of the servant of God was under heavenly protection, and Satan's rage was in vain. When the body of the Lord Jesus was laid in the tomb of Joseph, the malice of His rancorous foes still pursued Him. To Pilate their language was, "Sir, this deceiver said after three days I will rise again." They remembered our Lord's words, and tried to prevent their fulfilment. All their painstaking was in vain, or rather was overruled for establishing the fact of His glorious resurrection.

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When their chosen guards appeared as witnesses of the truth of Christ's words, they said, (at the same time giving them a large bribe,) "Say ye, his disciples came by night and stole him away while we slept." In spite of Satan, Moses shall stand with Elias and Jesus on the holy mount; and in spite of priests and scribes, Jesus must rise and sit at the right hand of the Father till He shall come again to reign in glory over a redeemed earth.

VIII. A seal of secrecy was put upon the place of the burial of Moses. "No man knoweth of his sepulchre unto this day." No doubt there was some wise reason for this concealment, which we are not told. We may learn from it the difference between God and man. Nations bury the dust of their great men in some honoured and well-known spot, and raise monuments visible to all to mark the place of sepulchre; God would have none of this vain parade as regards His honoured servant Moses. He would discourage all hero-worship and undue homage to the creature; He would set the instrument aside that He himself might be seen. The monument of Moses is that he was the instrument and herald of God. He that said, with his latest breath, "I will publish the name of the Lord, ascribe ye greatness to our God," could not wish to have his tomb made a place of pilgrimage after his death. We should be careful, in dealing with the memories of the departed, that we rob not God of His glory. There is a great tendency to this in the present age. The sepulchre of Jesus, as well as the spot where His cross stood, was well known *for a time;* but now no one can speak with certainty as to the place of His short and wondrous sleep. It is a comfort to think that most probably the spot where so many foolish mummeries are enacted, and so much wickedness is wrought, is *not* "the place where the Lord lay." While the superstitious deem it meritorious to make a pilgrimage to "the holy sepulchre," as it is called, let us who would be spiritual rather than sentimental, seek to ascend in spirit up where Jesus is gone, (Col. iii. 1, 2,) and entering within the veil find Him whom our soul loves. We know not, we care not to know the place of His burial; but we *do* know, and greatly rejoice in, the place of His glory.

IX. After Moses was buried there was great sorrow manifested by the bereaved people whom he had guided so long and loved so well. They mourned for thirty days. But the sorrow was soon swallowed up in the joy that followed. The dividing of Jordan, the fall of Jericho, the conquest of Canaan, brought the joy of victory and of possession to the late mourning tribes. Great, too, was the grief of the friends of Jesus when they saw

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Him die in apparent ignominy, and beheld Him buried out of sight. Mournfully they said, "We trusted it had been He who should have redeemed Israel." But oh, what joy filled their hearts when they said one to another, "The Lord is risen *indeed!*" What rapture when His own tender tones pronounced the well-known words, "Peace be unto you!" What gratitude when they received from Him the Comforter so often promised! What happiness in doing His own work, in His own strength, and for His own glory!

Let us rejoice that all these fountains of blessing still remain for our use. The Lord liveth, His peace is ours, His victories ours, the Holy Spirit ours, His service ours. We, too, may live on earth for the same purpose for which He lives in heaven. Let us seek grace to serve Him without fear. He who raised up His Son Jesus hath buried the law as well as the lawgiver. All its curses are borne, all its terrors are gone by.

Let us "go then and see the place where the Lord lay," and sing over that empty tomb, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead!" If the grave really yawns before us, and if we have soon to descend unto it, let us not fear; "for if we believe that Jesus died and rose again, so also them who sleep in Jesus will God bring with him." We shall rise and stand with Jesus in that glory, of which the scene on the holy mount was but a type. "We have not followed cunningly-devised fables;" our hopes rest on glorious facts; and blessings worthy of these facts shall be ours. Let us keep in memory that "Jesus died for our sins, that He was buried, and that He rose again the third day, according to the scriptures;" let us not hold these things lightly, but make them the daily food of our souls, the constant joy of our hearts.

And while we gladly use all that the Lord reveals, let us be content to remain ignorant of what He pleases to *conceal*. He has hidden many things from us, even as He hid the grave of Moses; but He has not concealed the great facts concerning Jesus; they shine clear as the sun. True, there are many things to be revealed in the future,—new wonders to be yet unfolded in the coming ages of eternity; but "these things are written that ye might believe that Jesus is the Christ, the Son of God, and believing have life through his name." This is enough; and what we know not now we shall know hereafter.

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Art. II.—THE TRUE METHOD OF INTERPRETATION.*

The Bible is the people's book. It was composed for no learned or privileged class, but for all kinds of men whom it can reach. This fact makes it evident that the meaning of the Bible is to be understood by the same means precisely by which we get the sense of any other book. Nor can we suppose that the language used to convey the sentiments of the *sacred* writers may be interpreted in a peculiar way, different from the same language when used to express the ideas of *profane* authors, for this would imply a defeat of the purpose for which the Bible was given.

The following rules are laid down by Judge Lewis as the only ones allowable or necessary for the interpretation of language.

"1*st*. We are bound to understand what a speaker or writer says to us in that sense and meaning which he intends to convey; and his meaning and intention are always to be collected from the true and legitimate meaning of the language he employs as that is settled by universal usage and consent."

"2*d*. The literal sense is the true and legitimate sense of language to which we are bound to adhere in our interpretation of what any writer or speaker says to us, except in those cases where it is *apparent*, from the subject considered, in connexion with the language employed, that its author intended it to be understood in some figurative sense.

"3*d*. If no such intention be *apparent* in what any writer or speaker says, still, if we understand it in its literal sense, it may involve an absurdity, or conflict with something he has stated elsewhere; in such cases, we not only may, but we are bound to, reject the literal meaning, and seek for a figurative interpretation that will remove the difficulty, and render consistent all the author has said."

Legal science proceeds upon these rules in the interpretation of all documents, papers, and evidence brought into court, recognising no other sense to be put upon language but two—*literal* and *figurative*. No sentence or period can be constructed in figurative language unless there be a figure in it, clearly expressed or implied; and no term in such sentence can have any other than a *literal* signification, because figures of speech are not found in terms, but in their application to subjects to which they do not properly belong. For instance,

* This paper and the following are from an American Journal.

in the phrase, "Judah is a lion's whelp," all the terms must be understood in a literal sense before we can pronounce upon the figurative character of the expression. Evidently, the figure is not in the term of the subject, nor in that of the predicate, but in the *affirmation* made, which can only be ascertained by the literal sense of the terms used.

"It is, in my opinion," says Greswell, a learned author, often quoted by Alford, "a dangerous and truly objectionable principle on which to proceed, either in ascertaining the speculative doctrines; or in defining the practical duties of revealed religion, to assume that the words of Scripture, in a given instance, and with respect to the particular article of faith or moral obligation dependent upon them, were ever intended to mean either more or less than what to the common sense of the great bulk of mankind, for whose benefit and instruction they were given, when properly exercised upon them, they appear to mean, or can really be shown to mean. Nor do I know of any way wherein the common sense of the great bulk of mankind can ordinarily be exercised upon the words of Scripture to determine their meaning, except by applying to its language the same criterion by which it judges of the sense of words in general; which is their natural, obvious, and primary construction, according to the rules and idiom of the language or dialect in which they happen to be expressed.

"To adopt any other method of arriving at the true sense of the Scripture but this, is to substitute an indefinite and capricious standard of interpretation, taken from I know not what imaginary notions and preconceived opinions of the interpreter himself; and, consequently, of as many kinds as there can be peculiar principles and notions of different expositors, all equally arbitrary and precarious, and all equally unsatisfactory to any but those who first set them up and apply them. If there is any one principle of interpretation which, from the nature of the case, is not liable to vary; which is founded in the reason of things, and cannot accommodate itself to the particular tastes or prejudices of individuals, it appears to me to be this, that we take the words of Scripture as we find them, that we endeavour to ascertain their true grammatical sense, according to the plain and simple and obvious meaning of the language itself."

Our previous quotations, from the best authors on hermeneutics, are confirmed by these extracts, and we shall never cease wondering at the phenomenon of the FOG, transmitted from generation to generation through our worthy expositors of the Word of God, who have dealt with it as they never dealt

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with the word of man, who have interpreted large portions of it in direct contravention to their own admitted laws of interpretation, and in such a way as no other expositors deal with the works of the mighty dead yet alive among us by the force of their genius, making their immortality more prominent by the block-letters of an honourable fame. This, surely, is to be accounted for in no other way philosophically, but by attributing the whole perversion to the contrivance of the devil, who often manages well for himself by manipulating the brains of good men.

Coleridge says, ("Aids to Reflection," p. 57,) "In arguing with infidels, or with the weak in faith, it is a part of religious prudence, no less than of religious morality, to avoid whatever looks *like* evasion. To retain the *literal* sense, whenever the harmony of Scripture permits, and reason does not forbid, is ever the honester, and, nine times out of ten, the more rational and frequent interpretation." Surely it is apparent that common honesty requires all men of the pulpit, of the bar, of the forum, everywhere to interpret language by the same rules, and according to a uniform method. No one ever thinks of doing otherwise, except the minister of the Word of God, whose business it is to simplify, by a rational exegesis, that sacred word to the smallest capacity.

We therefore say, in this connexion, that our greatest objection to post-millenarianism is its FALSE METHOD OF INTERPRETATION. It has called into being, or rather superadded, a THIRD sense, alleged to be peculiar to the Word of God, but inapplicable to the discovery of the meaning of language in any other book. We beg especial attention to this point. According to the aforesaid obvious rules, there can be but two senses in which ordinary language is understood, namely, *the literal* and *the figurative.* There is another sense peculiar to extraordinary language, and that is *the symbolic;* but this need not now be taken into the count. What, then, is this *third* sense of post-millenarianism? It is called *the spiritual;* a sense never sought for out of the language of any book but the Bible; and a sense, we feel quite sure, the authors of the Bible never thought of. Let it not be supposed that we are denying the distinction between what is called the *letter* and the *spirit* of a passage. When we speak of the former, we mean its obvious grammatical sense; but when we speak of the latter, we mean the general principle which supports truths of the same class as the one uttered in the passage. Hence they *agree* always, and are not, as some suppose, subject to the antagonism existing between the *literal* and *spiritual* of scriptural senses,

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which *disagree* always. But what is meant by the spiritual sense of a passage? It is not the literal, for that is the meaning of words as used by common consent; it is not the figurative, for that cannot exist without a figure expressed or implied; it is not the symbolic, for that is impossible without a symbol standing out in descriptive language. What, then, is it? It is the *allegoric* or *mystic* sense derived from Neo-Platonism by Origen, and handed down as THE all-important rule of interpretation necessary to gain the true meaning of the Word of God.

The best way, however, of showing what this spiritual sense is, must be to let post-millenarianism speak for itself. Let us turn to Isa. lxiii. 1-6:—"I have trodden the wine-press alone; and of the people there was none with me," &c. In this passage we have a vision of a mighty warrior returning from a bloody victory. It is easily understood. The figurative language is bold and intensely significant. Dr Alexander says:—"The treading of the wine-press alone is an expression often applied in sermons, and in religious books, and in conversation, to our *Saviour's sufferings.* This application is described as customary in his own time by Vitringa, who considers it as having led to the forced exposition of the whole passage by the Fathers and Cocceius as a *description of Christ's passion.*" Then he makes this strange assertion, "While the impossibility of such a sense in the original passage cannot be too strongly stated, *there is no denying that the figure may be happily accommodated in the way suggested.*" Here is at once an irreconcilable contradiction. This *impossible* sense is pronounced, in the same breath, *quite possible* by the expedient of accommodation! Could he now revise his commentary, doubtless this, with many other portions of it, would be summarily excinded, since Dr Alexander is now a millenarian. (See Rev. v. 9, 10.) Another example of this spiritual sense we give out of M'Culloch on Isaiah, who put into the bones of his own performance all the marrow he could get from Vitringa, (Isaiah lxv. 17,)—"Behold, I create new heavens and a new earth," the spiritual meaning of which is thus stated: "I am about to give my church a new and beautiful form, by introducing a new dispensation of grace!" "For behold, I create Jerusalem a rejoicing," —*i. e.,* "By Jerusalem is meant here the Church of God, under the New Testament." Any authority for this? None stated; for the best of reasons. But we go on: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock,"—*i. e.,* "The wolf, which is an exceeding fierce, rapacious creature, and greedy of devouring its prey, exhibits a striking emblem of the barbarous enemies of the flock of Jesus

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Christ. The lamb, well known for its innocence, blamelessness, and usefulness, significantly represents the disciples of Jesus Christ, who are distinguished for humility. Respecting persons of these opposite natural dispositions, it is foretold that those of the former description, being divested of their natural ferocity, and converted to the faith and obedience of the gospel by the power of Divine grace, they shall feed together in the green pastures of the Word and ordinances of God, maintaining with each other agreeable intercourse and harmony. The lion exhibits a proper emblem of the powerful, bloodthirsty adversaries of the people of God. The bullock may be considered as symbolical of the laborious, useful servants of God. Concerning people of these contrary tempers, our prophet foretells that those of the former sort, being divested of their ferocity and enmity by the influence of the Holy Ghost, and rendered mild and peaceable, they shall familiarly feed together on the same simple provision, and be nourished by the doctrines of the gospel, which shall be most agreeable to their taste." These doctrines, of course, the author represents by *straw*.

Now, whatever truth may be in this quotation, it is not gotten out of the text; and, however fine it may be thought as evangelical sentiment, as an *exposition* it is execrable, because a broad satire upon the language of God's Word and its true interpretation. This, of course, was far from being intended, but that does not help the mischief.

In the same way, the plain, *unadorned* language of prophecy is now treated. For instance, the word *throne*, in Luke i. 32, we are told, means the *hearts* of God's people. *Jerusalem*, we are told, signifies the *Gentile* Church, and the *Temple* is the *Gentile* Church; and *Mount Moriah*, where the Temple stood, means the *Gentile* Church, and *Mount Zion*, where the Temple did not stand, also means the *Gentile* Church. *Israelites* mean *Gentiles*, and their going back to their own land means the *enlargement* of the *Gentile* Church, and all the promises made to the Jews were meant for the Gentiles!

This certainly is very strange. We are familiar with that Christian proverb, "The Bible is its own best interpreter;" but where can we find any one verse between the lids of the Bible that can give the faintest colour of plausibility for such exegesis as this? In Rev. xi. 8, we read of a "city *spiritually* called Sodom and Egypt, where our Lord was crucified;" but this is not spiritualising Jerusalem. It is simply designating Jerusalem by the names of other *earthly* localities resembling it in the *spirit* of wickedness; or it means that Jerusalem, as a sym-

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bol, was called, through the Spirit, Sodom and Egypt. There is no text where the term *pneumatikos* may be translated mystically, or metaphorically, or allegorically. Now, certainly, we may ask for the *authority* by which this mode of interpretation is supported. By what right does any minister undertake to substitute terms where the Holy Ghost has plainly spoken? If the Bible is not to be explained as other books, then it cannot be the book of the people; then are the Papists right in prohibiting its circulation, for the best of reasons—lest they should wrest it to their own condemnation; but if it be our duty to circulate it without note or comment, we must do it because it is the document from God sent to the people, and must be adapted to their wants, and should be interpreted according to the aforesaid rules of exposition, whose application is at once natural and easy to the unlearned. We therefore ask, by what right does any man venture to substitute terms, and otherwise alter the grammatical sense of the Bible, where no figures of speech occur at all? What warrants him to declare that the plain and emphatic promises respecting the return of the Jews to their own land do not mean that at all, but their conversion to Christianity? If one may do these things under the miserable plea of *spiritualising* the Scriptures, why may not another, on the plea of consistency in following his example, go back to Origenism in full, whose author post-millenarians claim to be "the father of Bible literature?" Origen said, "As man consists, according to Plato, of body, soul, and spirit, so Scripture has a threefold sense;" that is, the *literal*, the *intellectual*, the *allegorical* or *mystic*, as he explains; and this last was further refined by the subdivisions of the *tropological* and *anagogical* senses. By this means Origen could get rid of the garden of Eden, of Adam and Eve, with every other historical fact recorded in the first chapter of Genesis.

Now, we fancy, it is an easy matter to show that, if the advocates of the *spiritual* sense are right, he was right; having this advantage, he carried out the preposterous system to its final and necessary results. *He was a Universalist.* Mr Sawyer, the learned Universalist preacher of New York, has published a new and improved version of the New Testament, in which the terms descriptive of the eternal punishment of the wicked are even stronger than in the common versions; yet, by the aid of *spiritualising*, he maintains that there is no such place as hell, and no such thing as future punishment as we understand it. Unitarians have performed a like achievement, and prove, by the Scriptures *spiritualised*, that they are right. Swedenbor-

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gians do the same thing, and post-millenarians *cannot meet them* but by abandoning this *third* sense, and arguing from the millenarian stand-point.

Our Saviour says, "Whosoever shall break one of these least commandments, *and shall teach men so*, he shall be called the least in the kingdom of heaven." There is, therefore, a fearful responsibility connected with the ministry, with regard to the duty of rightfully expounding the Scriptures. If we *teach men* a rule of interpretation by which every errorist may sustain himself upon the basis of Scripture, we do a far worse thing than merely endangering the interests of our Christian principles. We expose the souls of our hearers to the snares of all error. Hence, in our judgment, post-millenarianism is dangerous, because of its FALSE METHOD OF INTERPRETATION.

Art. III.—THE BLESSEDNESS OF THE NATIONS IN THE MILLENNIAL ERA.

It is our present design to treat only of the happiness of the nations during the millennium, that is, of those who shall then be living in the flesh, or with bodies not yet glorified.

I. *The chief sources of their bliss.* 1. The most delightful and highest source of their blessedness will be derived from *the presence of Christ*, the God-man, the Prince of the kings of the earth, the Redeemer and Saviour of the world. God as God, or in His pure essence, is invisible to all intelligent beings in all worlds, and must be so, from the very nature of the case, to all eternity. (1 Tim. i. 17, and vi. 16.) Were it possible for creature eyes to behold the unveiled essence of God—which it is not—their annihilation would instantly follow. (Ex. xxiii. 20.) Ever since the creation of the universe, indeed, Jehovah has given unmistakable tokens and manifestations of His eternal power and Godhead; but to see God in the mirror of His works, and to see Him as He is in Himself, are very different things. Irreverent and shallow speculators may discourse of intuition or pure reason (or whatever they may choose to call it) as that faculty of man by which he gazes on the essence of God; but it is a nonentity of which no man in his senses is conscious. The Absolute God, or God as He is in Himself, is invisible and incomprehensible to all creatures; but Jesus Christ is the brightness of the Father's glory, and the stamp, or exact delinea-

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tion of His essence; He is the image or portrait of the invisible God; he that sees Him sees the Father, or obtains the clearest and most accurate knowledge of the Divine perfections by beholding God in Christ. (Heb. i. 3; Col. i. 15; John xiv. 7–10.) And *Him* the regenerated nations will see. They will behold, not the absolute God, but the relative God, the Theanthropos, their Redeemer and Lord; for at that era He will be personally present on earth, and in its metropolis show forth His glory in a peculiar manner to the nations. (Jer. xxxi. 38–40; Zech. xiv. 9–11; Isa. xxiv. 23; Mic. iv. 1–8; Isa. ii. 1–4) And this intercourse with Christ will be Paradise restored, and a heavenly state on earth. What regenerated person now exists in our world who does not ardently desire to see Jesus, and to fall at His feet in adoring gratitude? And how can any suppose that a regenerated world will be destitute of such a desire, or without the means and opportunities of gratifying it, when the great Redeemer-King is personally present on earth, and His kingdom coextensive with it? Indeed, it is expressly revealed, as some of the passages above referred to show, that the nations (probably by their representatives) will flow to the metropolis of the renovated earth, or multitudes go, as wave follows wave, to see the King in His beauty, to worship Him, to learn more fully His will, and to do it. How natural, then, will it be for them to fall at their Redeemer's feet and say: "O Lord, our Lord, how excellent is thy name in all the earth!" (Ps. viii. 1.)

2. The other principal source of their bliss will be derived from *the kingdom of Christ then established, with all its attendant blessings.* This kingdom, associating heavenly glory with earthly blessedness, will, in its administration, be characterised by perfect righteousness, justice, and beneficence, and hence also by the greatest wisdom; for the supreme control and direction thereof will be in the hands of Him "in whom dwelleth all the fulness of the Godhead bodily," and all the plenitude of human perfection pre-eminently. (Col. ii. 9; Ps. xlv. 2.) (As specimens of these characteristics of His reign, see Ps. xlv. and lxxii.; Isa. xi.)

The glorified co-regents of Immanuel in this holy and beneficent government of the nations will be in the risen saints, together with the transformed saints, or those changed from mortal to immortal at Christ's second coming; though the risen saints will be the more exalted of these co-regents, and exercise a more extensive sway under Christ, as is revealed, Rev. xxi. (Compare 1 Thess. iv. 15-17.) It is abundantly evident that a constant source of bliss to the nations will be derived from these, the loftiest and holiest of mankind, for the nations shall walk in

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the light of the city, or their conduct will be regulated by the directions and precepts which these co-regents give as they receive the same from God and Christ, who enlightens them. The gates of the city are ever open, (under well-known regulations and agents, symbolised by an angel standing at each gate,) and the nations, with their kings, or unglorified rulers, enter into it; that is, they have constant access to the risen and glorified saints. Now these glorified priests and kings constitute the tabernacle of God with mankind, then His people; and hence these co-regents and priests will be in every part of the earth, most able and willing to guide the nations in the way of life, or bear to them all the Divine precepts, promises, revelations, or explanations of previous revelations which they may need in that state of the world. What a copious fountain of gladness will it be for the nations to receive communications from God and Christ, by the agency of those who, in intellect, condescension, love, and righteousness, are "equal to the angels!" What a holy, admirably adjusted, and perfect form of government will then be established! With what wisdom, kindness, and impartiality will it be administered! In former dispensations they sometimes "entertained angels unawares," and when from the first they knew them to be angels; but in the millennial era, it is highly probable that John i. 52 will be literally fulfilled, and absolutely certain that the regenerated nations will be permitted to hold perpetual intercourse with the risen and glorified saints, who will be in no respects inferior to the angels. Moreover, no small spring of the bliss of the nations will arise from holding converse with the transformed saints, equal in knowledge and holiness to our first parents as they stood in Eden, radiant with the image of God. Happy world, whose God, Saviour, and King will be Immanuel, and His royal priesthood the risen and transformed saints!

Subordinate to the risen saints will be "the kings of the earth," or the unglorified but sanctified rulers of the nations; for they are distinguished both from the city and the nations, and are described as in willing subjection to the city. (Rev. xxi. 24-26.) And how great a blessing to mankind such unglorified but truly holy rulers will be, let the history of our world since the fall declare—a history in almost every page characterised by indisputable indications of selfishness, lawless ambition, oppression, and blood.

The banishment from earth and destruction of all the anti-Christian powers, civil and ecclesiastical, will also greatly promote the joy of the nations in the millennial era Tyrants and despotic governments will then be no more, (Isa. ii. 10-22;

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Dan. vii. 21-27; Rev. xi. 15-18, and xix. 19-21.) Like wild beasts have these anti-Christian powers prowled in our world, with the nations, or down-trodden millions under their feet—their will law, and the happiness of the people talked of but not regarded. During the Millennium, however, not one of these tyrants will remain on earth. Accordingly, the regenerated nations, or the saints living in the flesh, will not be exposed to oppression, contempt, or persecution; no longer be "as lambs among wolves;" no longer pining away in dismal dungeons, writhing on racks, or at the burning stake; wandering no more in deserts and mountains, or in dens and caves of the earth; but ever under the eye of the Chief Shepherd himself, together with the glorified and unglorified rulers appointed by Him. Then a redeemed and sanctified world will, with a voice like that of mighty thunderings, say: "Alleluia! for the Lord God Omnipotent reigneth."

Then, also, "the King of kings and Lord of lords" will "make wars to cease to the ends of the earth." The nations will convert the weapons of war into instruments of agriculture, and the science and art of war be wholly exploded as utterly useless in a world where all love God, Christ, and holiness, and one another. No more will there be garments rolled in blood, and thousands dying quick as a lightning-flash amid the smoke and tumult of battle; or by inches, in fields and hospitals. No more will the wail of anguish burst forth from widows' and orphans' hearts over loved ones slain. For then the Prince of Peace shall reign; then the hymn sung by the angels at the birth of our Redeemer will receive its full accomplishment: "Glory to God in the highest, and on earth peace, goodwill toward men."

Moreover, in that world to come whereof we speak, not one unclean and malignant spirit will be left on earth. It was by the instigation of the devil that the race fell; and this old serpent, who, at the very origin of mankind, showed his subtlety with such dreadful success, has never ceased from exhibiting decided proofs of his ever-growing hostility. He, in connexion with the foul spirits under his control, has been the chief author and upholder of idolatry among men. In the antideluvian world, he soon succeeded in thus deceiving the nations and in kindling the fire of hate in human breasts, so that the earth was not only "corrupt before God," but "filled with violence."

It was no better when the race started afresh peopled by the sons of Noah; for the great design of God in calling Abraham and settling his descendants in Canaan was to prevent idolatry,

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with its attendant vices, from becoming absolutely universal, and to raise up a Church and nation to whom He might give His oracles, and from whom, as to the flesh, the Messiah, the Saviour of the world, might come. The history of Israel, however, shows how actively employed Satan and his angels were, even among that people, while all the other nations lay, so to speak, fast asleep in their arms.

And after the Eternal Son had become incarnate, died for our sins, and ascended into heaven, even from that day to this these subtle and wicked spirits have been ever at work to deceive men and nations of men. In the apostolic age and the century following they, in an especial manner, went about as roaring lions, and stirred up men to become persecutors; and accordingly, by fire and sword, by rack and dungeon, their deceived ones attempted to drive from the earth those who feared God and loved Christ, and who sought by all means to save some of their brethren. And we all know that Babylon has been drunk with the blood of the saints for more than a thousand years already, and that not without Satanic enticement and help.

By the temptations of the fallen angels inflaming the pride and unholy ambition of the teachers of the visible Church, errors and heresies of every kind and name have been propagated; sound doctrine, as prophets and apostles taught it, discarded; tares, or hypocrites, sown in the field; and the curiosity of men so unduly excited and wrongly directed, that their ears itch to hear something esteemed new, even if no better than old wives' fables. Besides, wherever the gospel, in its great parts and connexions, is faithfully proclaimed, there these abominable fowls of the air hasten to snatch up the seed and bear it away. There they bolster up their dupes with false hopes, and thus are made a crowd of mere temporary professors of the faith; or else they hinder the growth of the good seed by exciting the rank shooting up of worldly cares and pleasures, so that they who bear fruit, thirty, sixty, or an hundredfold, are, alas! comparatively few. Meagre and incomplete indeed is this description of the effects of Satanic temptation and agency; yet enough has been said to show how unspeakably blessed mankind will be when freed from the necessity of wrestling with principalities, powers, and troops of malignant spirits.

II. The *subordinate sources* of their bliss: The home of the sanctified will contribute to the blessedness of its inhabitants. After the murder of Abel, what pleasure could Cain take in external things? What joy could he feel in forests and fields, in lakes and streams, and all "the fair variety of things" that

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everywhere met his eyes? Alas! remorse, the undying worm, was gnawing at his heart, and the voice of his brother's blood was crying unto God for vengeance, and Cain always heard it in the ear of his conscience. He carried the earnest of hell within him; and how could he be happy? But when mankind shall be renewed after the image of God, and dwell in our new-created world, then they will take such delight in it as did our first parents in Eden, if not more.

Their exemption from certain penal evils will extend their peace like a river; for in that day there will be no exhausting labour nor poverty, neither will children grow up in an unconverted state. "They shall not labour in vain nor bring forth for trouble; for they shall be the seed of the blessed of the Lord, and their offspring with them." These words describe a part of the blessedness of restored and converted Israel, but, by parity of reason, we may infer the same concerning the other holy nations. In that day also, and in that world to come, "the inhabitants shall not say, I am sick," "and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain; for the former things are passed away," (Isa. xxxiii. 24; Rev. xxi. 4.) Although the bodies of the sanctified nations will be capable of death, still they will not die, because "the leaves of the tree of life are for the healing of the nations"—that is, for effecting a thorough cure of their mortality. At what precise time in this era their change from mortal to immortal will take place is not revealed, but the fact of the change is unquestionably foretold, (Rev. xxii. 2.) Come, Lord Jesus, come quickly, and establish Thy kingdom on earth, that men may be blessed in Thee, and all nations call Thee blessed, (Ps. lxxii. 17.)

Art. IV.—EDWARD IRVING'S WORKS.*

Thirty-six years ago it was difficult to get a fair hearing for Edward Irving, or for Edward Irving to get a fair hearing for himself, either by voice or pen. Crowds, indeed, hung upon him, yet he was everywhere spoken against, as we well remember. If he ventured on self-defence, he was silenced; if others ventured to apologise for him or eulogise him, they were superciliously set aside.

* "The Collected Writings of Edward Irving." In Five Volumes. Edited by his Nephew, the Rev. G. Carlyle, M A. London: Strahan & Co. 1864.

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The press delivered itself fiercely and persistently against him,—his writings and his opinions. The organs of politics and literature sneered at him, when they condescended to notice him. Bombast, affectation, vanity, self-conceit, illogical declamation, were the expressions generally made use of respecting him. Bitterer still were some of the religious magazines; which, with hardly an exception, assailed him without remorse and without charity,—glad apparently of every opportunity to seize and expose his vulnerable points,—to magnify his defects and errors. These acerbities were not justifiable, and not explicable. It required much charity to ascribe high motives to these assaults. Some thought that they were dictated by love of truth; others did not. The coming day will declare all.

That Irving had his peculiarities,—call them weaknesses,—call them obliquities,—might be admitted. But other men had like things, and yet the arrows of the literary and religious marksmen were not so showered upon them.

How was this? What drew out the diatribes of journalists against Irving and his works?

There was, we fear, a good deal of envy. He had suddenly shot up, and achieved a name, which eclipsed for a season all others. Many did not like this. They could not tolerate such an amount of sudden fame. The upstart could not be preached down. He must be written down.

To a large extent this writing down succeeded. The common belief came to be, that Irving was a mere pretender,—a sort of mixture of fanatic and mountebank; with nothing in his writing or preaching to justify or account for his extraordinary popularity.

Nor was this *after* he had become an advocate of the miracles and unknown tongues. So early as 1827 and 1828, we remember to have been often compelled to listen to the depreciation heaped upon him by men who had never heard him, nor read what he had written, but who seemed content to be echoes of the opinion of others. Even when they did listen, it was with prejudice; when they were compelled to acknowledge his power, it was with a reservation. A friend of ours returning from hearing him preach in 1829, was constrained to acknowledge *something* in the man. But it was "splendid insanity,"—"the most eloquent, but the most absurd sermon he had ever heard." So ran public opinion in these years, and such was the verdict pronounced upon him by nine out of ten. To defend him was hopeless. The current was too strong.

Sometimes a reviewer, wishing to preserve something like an appearance of fairness, would quote an eloquent sentence; but

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he would let his readers understand, at the same time, that there was more of sound than sense in the selected paragraph, though he would graciously give the public leave to judge for themselves.

That Irving bore up against the clamour manfully, is true. That he felt the injustice, is evident from many a reference in his works,—which works, we may add here, heterogeneous as they seem, would, if properly searched and culled from, give us a deeper insight into Irving's *feelings*, and a truer appreciation of his inward history, than anything that has yet been published. Some of the most touching passages he ever wrote are those in which he pours out the depression and sadness of his heart under the contempt and vilification which he was daily receiving. Take, as a specimen, the following paragraph, of which, though the first sentence contains some mysticism, the latter part is a noble burst of eloquent pathos:—

"This glory of being the fulness of the Father's purpose, and the fountain-head of all creation, He *could* resign; because it pertained to Him as the Christ, (His rights as God He cannot resign;) and He did resign it, when He became frail man, mortal and corruptible man. He resigned it for an end far nobler than to possess it; the end, to wit, of showing the love, grace, and goodness which is in God, towards man, His master work; and towards creation, man's inheritance. To show the existence of a moral principle in God, the principle of grace, Christ deemed it nothing beneath His dignity to let go the heirship and lordship of all creation, and to become a houseless, homeless wanderer, who had not where to lay His head. Yea more—the Christ, life's Fountain, life's Preserver, was content to become mortal and dead, in order to show the faithfulness, the trueness of God's word, that Adamhood should die for one transgression; and at the same time to show the faithfulness and trueness of another word of God, that Adamhood should rise again from death, by one man's righteousness.—These things are not for me; they should be sung in loftiest strains, by every breathing thing, with every instrument of music. They are too lofty to be given forth in languid prose: but I am a weak man, and have not attained unto the measure of my fathers; yet I have good assurance that there will arise some one, perhaps many, who have in them the poetry of youth, and are blessed with leisure and retirement to give worthy form to these ideas, which I am roughly hewing, and hastily casting forth from an overwrought and sometimes troubled mind. For as reproach broke the heart of the Son of God, no good man should desire or claim exemption from the like sinless infirmity of feeling the reproaches of brethren and kinsmen dear. But truth cannot be wounded unto death: the truth cannot die. The banner which I have displayed for the truth, against a violent and heady and heartless generation will not, cannot sink in the agitation which may overwhelm me, and all who do battle around it."

Again with something more of indignation, he thus speaks:—

"And why the ungenerous, and I will say, unholy humours of self-sufficient man should be permitted with supercilious contempt to exclude from the redeemed earth, those creatures which existed in the completeness and blessedness of the created state, is what I cannot understand, and will never pander to. It is not for nothing that my fathers, and my nation and my church,

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anathematised the infallibility of the Pope, general councils, and every creature, that Christ only may be the true one and the truth. And I, their son, am blessed with a portion of their spirit, sufficient to set at nought the scoffs and names and silly argumentations of any class of men who will ask me to believe in a heaven and a future state of their imagining, and of their peopling."

And again, in like tone and words—

"In this cloud clothed, He descendeth from heaven to earth, in order to take possession of His own redeemed terraqueous globe; and in sign thereof, He set His right foot upon the sea, and His left foot on the earth, and roareth like a lion against His enemies, and with the sevenfold thunder of the seventh vial discomfiteth them. Such is the action. It is the act of taking possession of this terraqueous globe. Now behold the rainbow is upon His head, where kings do set their crowns. He surrounds His head with the glory of the rainbow; to signify, that the jewel of His crown is the redeemed earth. Like a king coming to do battle for his kingdom, which an usurper hath long oppressed, He puts upon His head the symbol of the right which He is come to reclaim, and does battle as a crowned king. This is very beautiful and very grand: and oh, ye sceptical and unbelieving men! though ye be called Christians and ministers of the gospel, not less sceptical and unbelieving of this book than the scoffing infidel; I tell you that it is a better thing to see deep into these doctrines which are thus symbolically set forth, than to admire from a distance these visions as splendid works of fancy, or unintelligible hieroglyphics, intended to confound the eyesight of the mind, and for ever defy, and for ever defeat, every effort of human reason, enlightened by the Holy Ghost, to unravel them. I tell ye, O ye sentimental idlers! that these are not venerable gewgaws, to be stared at and wondered at, but that they are as truly intelligible symbols for revealing deep and eternal truths of God, as is the sacrament of baptism or the sacrament of the Supper. Idle no more, ye idlers, lest the Lord scourge and whip you to the work of interpreting His Word."

And again with a spice of sarcasm, in which he sometimes though seldom indulged; for he was too thoroughly in earnest, even in his errors, to turn aside to humour or wit—

"Methinks I am better employed in occupying my faculties, and studying my Bible, and entreating my God for the understanding of these things, than are the multitude of those idle ministers who are reviling me for a wild speculator and erroneous divine. I wish they would mind their flocks, and occupy their thoughts with the care of souls, instead of barking up and down at one of God's servants, who is toiling night and day for the sake of the Church. If they will not work themselves, why will they not allow others to work? or if they will do nothing but dole out a *caput-mortuum,* the last dregs and refuse (as we say in Scotland the *foisonless dramach*) of Calvin's system, why will they not let others feed themselves at the Word of the living God, where Calvin himself got everything which is precious in Calvin? They may rage as they please; but they will not prevent God's people from studying and understanding God's Word."

Once more in a similar strain—

"But what really is the truth? Is it that the Church loveth not prophesying? is it that the gift of foresight and providence hath ceased from mankind? Oh no! there never was so much prediction as in this day. That party, that schism, that pharisaical sect in the Church, called the religious world, have been prophesying for the last thirty years in all ways, when money

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could be raised by it, that the world is to be converted in almost no time. Our politicians, in every one of their organs, in all the great periodical publications, whether Tory, Whig, or Republican, do regularly prophesy once every quarter of a year, and some of them oftener; and they also show forth the signs of the times. And the Church applauds, and the world applauds. There never was such a rage for looking out ahead. And why? because the ship is striking every now and then, and breakers are boiling all around. Much need to look out in the foreships. And wherefore this universal indignation and contempt towards us? Why might we not prophesy quietly in one corner, and look out according to our eyesight? Are we not men as well as ye? with sagacity endowed as well as ye? O ye self-sufficient men! Ay, what is the difference between our prophesyings and yours, that the men of wisdom and understanding, and sober minds, in and out of the Church, should be ashamed of us? It is, oh it is, ye scorners, ye infidel scorners, because we are the only persons who make use of God's Word in our prophesyings. We submit our minds to His teaching, we give ourselves to study His method, we apply ourselves to His book of prophecies; we believe it, we study it; and we advance with God's chart to the work of looking out and showing the course of our hopes and desires. Therefore ye have us in derision, O ye unbelieving men, ye neglecters of God's Word! that ye may have licence to indulge your own understandings. How can I be but indignant? You do and say things to bring heaven down upon our heads; and when those who fear Heaven's wrath are grieved, you say, Be calm, why doth thy zeal burn so hot? Ah me! let me die the death, O Lord! rather than stand by and hear Thy Word and Thy Church so traduced without the liberty of uttering my indignation. The time may come when it shall be wiser to be as one dumb, and not opening the mouth. But till then we will speak forth the indignation we have, at seeing God's Word and Church so dishonoured."

The following paragraphs contain more of solemn sorrow than of anger—

"Everything visible is only a minister and a subject of man. To him it brings its homage, and into his lap pours out its treasure. And he it is who is to divert it from, or direct it into, the current of worship and glory unto God. Man is made the sovereign of creation, which sinks or swims, which falls or rises with man. Man is the responsible creature: he only is the responsible one; all the rest are subject to him, and look up to him; not to God directly, but to man directly, and through him their offering is to be presented unto God. *Contemplation*, therefore, of things without, *remembrance* of things past, and *anticipation* of things future, can and do amount to nothing, so far as God is concerned, unless we add to them, meditation of man for whom all these things were created, and for whom they undergo their several revolutions and changes. God expects not the wonder of man, to see what he sees, but the gratitude of man, to be the object of such wonderful things. It is the praise of man meditating himself as the subject of such a work, as the object of such a continual working, as the possessor of such perfected glory, that God desireth. These inward eyes present to us this the bearing of creation upon the Church, present us the Church, queen and mistress over creation, present us the Church beloved of Christ, over which God himself sings that song of songs, setting forth her several parts of beauty. Oh that I could sing that beautiful song, which now no man regardeth! Oh that I could look inward, and tell of the beauty of Christ's Bride. Very sweet in the days of old were these canticles in the ear of my mother Church: the leaders of her quire were wont to strike their harps to the song of the Church's loveliness in the sight of God."

"Moreover, this web of Christian prophecy, woven out of the words and

facts of the Jewish story, both past, present, and to come, is not the Jewish story, and hath nothing to do with the Jews at all, save when special and distinct mention is made thereof; but is the Christian story,—is the history of the elect people of God, written with the words and facts which God had already prepared, in the typical testimony for that very end: in one word, the Apocalypse given to John the Divine is that same use made of Jewish types historical, for setting forth the history of the Church, the body of Christ, which Paul maketh of the Jewish types ceremonial, for stating out the doctrine of the Church, or body of Christ. And if our divines delight to follow Paul's method of expounding Christian doctrine by atonement, sacrifice, passover, high priest, priests, &c.; by what right do they dare to repel God's method of setting forth ecclesiastical history in this book, by the method of Jewish historical events, such as the seasons of the year, the feasts and festivals of the nation, the captivity of Babylon, &c.? or why dare they, when one of their brethren gravely undertakes, in the way of story, what Luther, and Calvin, and others accomplished in the way of doctrine, to say he speculates wildly, he dreams, he raves incoherently? Yea, though they have ceased themselves to interpret the Scriptures, though they will put forth whole volumes of sermons without one interpretation, let me tell them that it never was so done in the Christian Church, and cannot stand: and let me speak to the young theologians, the sons of the prophets in the schools the prophets occupied, that if they would see peace upon our Israel, and plenty in our Zion, they must work for it, digging in the mine of the Scriptures, and labouring in the work of interpretation, instead of giving themselves to the abstractions and argumentations of a threadbare and worn-out system of theology; or depend upon the powerful efforts of natural reason, to plead the cause of God, without the Word of God in their mouths to plead withal, or the knowledge of God in the minds of the people, to answer to their powerful pleadings. I am no vain pretender, no impertinent fool, when I say that in these and other interpretations, I am showing to the rising generation of divines the only way in which the cause of religion and righteousness will rise and flourish again; which, if they had a preacher in every pulpit with the power of a Demosthenes, and the flow of a Cicero, cannot in the way of eloquence and argument come to pass. I say it again, and I conclude this lecture with earnestly impressing it upon all, and especially upon the teachers of the people, that interpretation of the Scriptures, not to teach a system contained in articles or confessions, but to justify God the Creator, and Christ the Redeemer, against man the sinner, and the apostatising church; yea, to make God known in being and in act, in word and in deed; to discover to man the original purpose of his creation, his present condition and his future glory;—interpretation for this end, is the only hope of the Church, which I verily believe to be at a lower ebb in respect both of knowledge and of faith, and I fear of temper also, than it ever hath been since the Spirit was given on the day of Pentecost."

"Ah me! what a dignity is in man! how mindful God hath been of him, how highly God hath exalted him! methinks their much preaching of our present misery, and their little preaching of our exalted destiny, hath crushed the spirit of the Church, and reduced her to a crawling, creeping devotee, or a meagre melancholy hermit: and though I be convinced of the unutterable glory which is reserved for us, and the poverty in which we are kept by the mean report which our preachers give of the land, I dare hardly utter my convictions, I dare but take stolen glances of the glory which I see, because men are stirred up against me, and reject the truth because it is uttered by one whom they despise or hate."

"Then, O Lord, strengthen me, and strengthen every one who readeth and believeth these things, to stand fast, and quit us like men, to be strong and suffer no man to take our crown. My heart bleeds for the multitude of

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those, who, bearing Thy name, do yet disregard or blaspheme Thy truth; that most precious truth of Thine, O God, which, everywhere scattered over Thy Word, is builded up in this book into a glorious temple of revelation, whose very beauty, whose very glory, whose very perfectness is at once the mock and the rebuke of this low-thoughted, hard-hearted, mean-spirited generation of men. The Lord knoweth that in these words I rail not, but speak forth the soberness of my mind, and the charity of my heart. I love the brethren, and would fain deliver them out of the hands of the babes who rule over them. I know the preciousness of this book: I understand somewhat of its fulness, and I would fain justify it against the mean and dishonourable treatment which it receives in the secrecies of men's hearts, in the privacies of familiar intercourse, in the publications of the Church, yea, and in the preachings of the ministers of the Church. I must speak these things, come out of them what will: I must be faithful, or else I will be given up to my enemies: I cannot stand a day in the midst of this warfare, unless I stand girt about with truth."

"To put it beyond a doubt that the taking of the book, and the opening the seals thereof, hath respect unto this earth, and that the name and dignity of kings and priests hath respect to nothing else, they, the Church in heaven, which have the prophetic harps of God, conclude with this asseveration, 'and we shall reign on the earth.' Does that mean we shall not reign on the earth? So says the multitude of those calling themselves preachers of the truth. So say not I: God forbid. Doth it mean we shall reign in heaven? No; for they are now seated on the thrones of heaven with golden crowns upon their heads, and earth does not mean heaven; and in chap. xx. they are represented as living and reigning with Christ, on that earth whose nations Satan, being loosed from the pit, doth afterwards deceive. I wonder much how men will not believe the very Word of God. They must be resisted to the death. Can it be a matter of small importance for us to hold fast, as our hope, that which the Church in glory delighteth in, and boasteth of as theirs? Surely, no. Reign therefore we shall on earth, for these reigners are not four, and twenty four, but the hosts, the armies in heaven, who come forth with Christ, (Rev. xix. 14,) to triumph over the destroyers of the earth, to destroy them, (xi. 18,) and to rule over it in holiness and blessedness. Should this truth be hidden? It shall not be hidden while I have breath to utter it: and woe be to him who, knowing it, is ashamed to confess it! He barters his kingdom away for the applause of men; he eclipseth the glory of Christ, to enhance his own! Oh, far be this from the servants of the Lord! Oh, far be this from the ministers! Awake, awake, O thou Church! awake, awake, O ye men! awake, awake, O ye ministers of truth! awake, awake, O ye kings and judges of the earth! and thou, O nature! groaning under oppression, awake unto hope! for thy great Redeemer cometh, whose coming shall be like the morning, and His voice like the songs of morning."

"Such is the song of the angels, sevenfold and complete, expressive of their allegiance and their gratitude, and their adoration of the Lamb. Our limits permit us not to expatiate over the beauty and magnificence of those seven spheres of being and action, and of joy, whereof they ascribe the excellency all unto the Lamb. As I said, I do but rough hew the matter, for artists who shall come after me, and give fitting form to such precious materials. I am presenting the youthful divine with the materials of thought. The land is almost *terra incognita;* it hath been lost amongst the mists and exhalations of ignorance; it hath been passed by with contempt: but it is a land flowing with milk and honey; it is a good land, rich in all fruits, and redolent of all sweet odours. It cannot any longer be hidden: the time is come for its discovery and possession. Because people have only husks to eat, they will go forth and seek after these new habitations."

"Theology is become hypocrisy, from not having under it a body of moral

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and historical truth: I seek to make it sincerity, by putting under it that body which is nowhere to be found but in the person and offices and work of the Son of man. I seek to bring the spiritual into the real, and to give it the dominion over it. I seek to show the confused mass of terrestrial events as an orderly system of Divine government. Whether these things be worthy our pains or not, let all wise and good men judge. That it should meet with stern and stout opposition from those who think themselves to have sealed up the sum of knowledge, and occupy the place of first, second, or third-rate leaders of public opinion, delighting to give and to receive honour of one another, must be: it is the cross which, in this service, we have to bear. Let us not seek to be a stumbling-block in their way; but if God should make us so, it is only what He who would have been a sanctuary, was made of His heavenly Father, to that house of Israel which He loved so well, and for whose salvation He gave Himself to die. Let no one think the less of us, that all parties should unite to speak evil of us; and that our name should be cast out as an offence to pious ears; but remember Him whom Sadducees and Pharisees combined to persecute, and did destroy as a blasphemer, because He told them the truth, and said that He was the Son of God. Oh, it is a sifting time! there are things taking place, and things about to take place, which will shake the Church to its centre; and if it will not receive the truth, will shiver it to pieces. No man can stand longer at the helm: He only who hath the winds in the hollow of His hand can steer the ship. I feel for myself, that I know not what a day may bring forth, and that it is the duty of every man in office under the king, to have his department ready, his accounts prepared to give in. O God, remember me when thou comest in thy kingdom; and not me only, but all those who love Thine appearing."

The rude assaults made upon him on the one hand, and his singular popularity on the other, could not but tell upon an excitable mind like his. That he felt the former keenly—too keenly—the above passages indicate; that he felt the latter also is nearly as evident from other passages which we have not room to quote. Flung off from the sympathies of a large class of fellow-Christians, and flattered by another though smaller class, goaded into indignation by the misrepresentations of one-sided reviewers, it was not wonderful that, in his later years, he should have lost his balance. But the rash and furious way in which he struck out against opponents,—the merciless language which he used in dealing with bodies and classes and churches,—the lofty attitude he assumed in denunciation and warning,—the dogmatism with which he not only condemned others, but contradicted himself, and railed at truths which, but yesterday, he had nobly preached;—these things do surprise and pain us. They were unworthy of a great soul like his, at variance with the calmness and elevation of spirit which become the man who is strong in the conscious possession of mighty truths, and who grieves in his inmost heart over the errors or sins of his fellow-men. We gladly excuse Irving in so far as we can, and are not loath to give others the credit of spoiling one of the simplest and noblest of men; yet we cannot forget that the very greatness of his intellect made his devia-

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tions the less excusable. Weaker men might yield and be led astray; but Edward Irving,—is it he who has so wildly cast off restraints in which he used to glory, rushed over fences which he helped to raise, and vilified old truths which he delighted to proclaim!

Yet he did it all honestly, though some of his contradictions and some of his defences looked crooked, and were unworthy of himself. From some of his later coadjutors we might not have expected upright words or deeds. We did expect such from Irving.

> "This was the noblest Roman of them all;
> All the conspirators, save only he,
> Did what they did in envy of great Cæsar.
> He only in a general, honest thought,
> And common good to all, made one of them.
> His life was gentle; and the elements
> So mixed in him, that nature might stand up
> And say to all the world, this was a man."

Of these self-contradictions and self-contradictory fulminations, let us give just one specimen. It is respecting imputed righteousness. Some of the strongest statements in favour of this great Pauline truth,—this great doctrine of the Reformation,—this *articulus stantis aut cadentis ecclesiæ*, are to be found in Irving's writings. Luther could hardly have stated the doctrine more vigorously. Thus, in his "Homilies on the Lord's Supper," he thus writes:—

"But the law knoweth no mercy, and therefore the conscience, however enlightened, bringeth no consolation, and in this, a work of natural conscience may be distinguished from a work of grace, that the former is fearful, and apprehensive of evil, the latter is joyful, and apprehensive of good; the former looks at duty mainly, the latter looks at grace mainly; the former looks to a righteousness which is to be wrought in us, and puts this in the foremost place, the latter looks to a righteousness which hath been wrought in Christ, and puts this in the first place, and makes it of the chief importance. And because I find the Church in these times much more concerned about what they call practical holiness, which is certain feelings and states of the mind, accompanied by certain actions, than they are about that complete and finished righteousness which is wrought in Christ for all who believe, and not only righteousness, but wisdom, and sanctification, and redemption, I am very much inclined to believe that the Church hath ceased, or is fast ceasing, to be evangelical, and hasting to become legal."

"The work of faith beginneth not by looking into ourselves, but by looking outward to Christ; and when the soul becometh conscious of God's love to her in Christ, and of a righteousness provided for her in Him, out of the mercy and love of God, then it is that she proceedeth towards sanctification, and then it is that the warfare between the Spirit and the flesh commenceth—the Spirit ever presenting God's love in Christ to justify the soul against those accusations which conscience deriveth from the flesh. Conscience is the great accuser; the flesh furnisheth the grounds of that accusation. The Spirit is the great justifier, and the grounds of His justification are all derived

from the work sf Christ; and it is a continual warfare between man's way of inherent righteousness, and God's way of imputed righteousness."

Not long after writing the above, he thus wrote: "To introduce fictions of transference from Him to me of righteousness, and from me to Him of guiltiness, is, in verity and truth, to do away with His name and office of High Priest," ("Lectures on Revelation," vol. i., p. 231.) And again, he maintains that the righteousness by which we are justified is "a real, substantial purification of soul and body," (ibid., vol. ii., p. 888.) And again:—

"Like all other precious truth, Satan hath converted this also to his own false and unholy uses; making men to believe that, because it is derived from Christ, and by Him sustained, it is therefore not really a righteousness wrought in us, but only a garment covering us; and that withal we continue under the cloak to be the same filthy creatures as before, whom God, for Christ's sake, (as they, with seeming piety, express a most impious sentiment,) is pleased to look upon as righteous. If this be what they mean by the doctrine of imputed righteousness, and it is what they commonly express, then is it the vilest of all vile doctrines; comforting and encouraging a sinner in his wickedness, under the false notion that faith entirely covers and protects sin from the judgment of God. The Church, by this word "imputed righteousness," means to express the great truth that the righteousness which we have in God's sight is altogether derived from another, and becometh ours, not for any worthiness or desert on our part, but wholly from an act of God's grace making it ours. The Church hath been careful to hold two things with respect to righteousness; the first, That it is nowhere to be found in any creature save in the creature part of Christ, and from no other quarter whatever to be derived: the second, That being there in abundance sufficient for the whole world, it is not conveyed to any sinner otherwise than by an act of God's grace moving Him so to do;—the latter securing to God the right of dispensing it; the former, to Christ the honour of being the thing dispensed. He is made of God unto us righteousness and sanctification. I stay not to argue whether the word "imputed" be the best that could be chosen, for it is not with words but truths that I am occupied; and I clearly perceive that these two are the truths which that word was intended by the Church to contain. She never meant to assert that because it was of Christ's working out for us, and of God's serving out to us, it was not therefore true righteousness, heart righteousness, righteousness in the inward parts, and in the outward also; holiness of body, and holiness of soul; obedience of every member to the law of the Spirit, and to the service of righteousness unto holiness. The Church never meant to convey, by the word "imputed," that the righteousness was only skin-deep, or, if we may so speak, only cloak-deep, while all beneath was foul as ever; or that it was a supposititious righteousness, and not a real and substantial; or that it was only a transfer done over from Christ's folio, in the great book of accounts, to ours; or that it was only an insufficient and still impure righteousness, which God ekes out from Christ's inexhaustible store: all these are most unholy and blasphemous insinuations of the devil, under the disguise of that word "imputation," which, when interpreted truly, means God's conveying to us a righteousness which is Christ's property, made ours by an act of God's grace." *

* How exact the coincidence between this and Dr Newman, who writes: "Our righteousness is a partial communication or infusion into our hearts of

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The simplest way of putting the contradiction between the Irving of 1828 and the Irving of 1831, is by setting down in parallel columns the two following sentences :—

1828.	1831.
"This is the *imputation* of Christ's perfection. It is *imputation and not inherency*."—Works, vol. ii. p. 457.	"I wish instead of the word *imputed* were continually substituted, *inherent*, but derived."—*Preface to Confessions*, p. cxxxviii.

In the case of Newman, there will be found an equal amount of self-contradiction. But then Newman acknowledges the contradiction, Irving never. Newman is careful to point out the difference between his earlier and his later self; nay, writes with this object; Irving never alludes to his change. Newman when he did change left the Church of England, as conscious that his subscription to the Thirty-nine Articles would thenceforth be perjury. Irving required to be expelled from the Church of Scotland, and after deposition denounced the proceedings as injustice, the doers as guilty of the unpardonable sin, and the Church as an apostasy.

We write these things sorrowfully; not in anger; and we write them because the biographers and eulogists of Irving have left them unnoticed; and done so, not merely to present their hero stainless, but to bring reproach upon others who deserved only honour for honestly acting on their vows of ordination, and carrying out the standards which both he and they had subscribed.

Let full justice be done to Irving; but not at the expense of others; still less at the cost of truth.

But let us return to Irving's better words and brighter days.

We have expressed sad astonishment, not unmixed with indignation, at the cruel treatment which he and his works met with at the hand of reviewers during those happy years when his ministry spoke to all London, drew crowds of intelligent admirers, and awakened souls without number. The fearless way in which he attacked the vices of the age, the errors of philosophy and false theology, the sophistries of infidelity, and the

the superhuman righteousness of Christ, which is our justification."—*Lecture on Justification*, p. 103. The *Morning Watch* had, at the same time, some very vile articles on what they called "Babylonian doctrine," meaning the doctrine of imputed righteousness as held by Protestant churches. They were not Irving's, as any reader would see; but they assailed the Lutheran doctrine of imputed righteousness with a ferocity and unfairness which ill became men professing to be possessed of the Spirit's gifts. They were substantially a defence of the Popish doctrine of salvation by inherent righteousness.

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falsehoods of Popery; above all, the so-called "liberality" of the times, commended itself to multitudes, while it drew forth from others, especially literary journalists, (and from religious magazines,) unbounded and unsparing scorn. His "Orations," his "Missionaries after the Apostolic School," his "Babylon and Infidelity Foredoomed," his "Last Days," his "Parable of the Sower," contain not only some of the noblest pages of eloquence which the English language contains, or Irving ever wrote, but the most solemn, uncompromising, and elaborate protests against error which were ever uttered by uninspired man.*

Let us cite a few paragraphs, little known, even now, when the writer's name is no longer one of reproach. For one of the curious phenomena in this matter is, that while Irving is now lauded and admired, his works are little read. His biographer has evidently read very little of his hero's writings, and we suspect that many of those who now join in praising him, are quite content to read merely a few of his better known performances; they do not know the gems embedded in some of his wildest treatises; they are strangers to the riches even of some of his best, such as the "Parable of the Sower;† which

* His exposure of "liberalism" was bold and often felicitous. His petitions against the abolition of the "Test and Corporation Acts," and "Catholic Emancipation," were subjects of endless ridicule, at the time, even among religious men. Our readers would do well to read these for themselves, before joining in the mockery or endorsing the scurrility of reviewers. The basis of Irving's statements on these questions of government and parliamentary representation was simply that our rulers and legislators should be Christians and Protestants. Few principles seem more natural to one who reads his Bible; yet few are so entirely set aside by men of all churches and politics. The cry is, "Let us have men of all opinions in Parliament; the more opinions that are represented there the better." So that it is not worth, or intelligence, or Christianity, or Protestantism, that is to be represented, but "opinions,"—and all the more extreme these opinions are, the better they deserve representation! All sects, all doctrines, all philosophies should be there! Not "men who fear God," as the Bible and our fathers taught us, but men of all lives and opinions, whether they fear God or not; nay, their fear of God is quite an unnecessary qualification, almost the only one never to be asked. The *piety* of the nation is not to be represented; but the *impiety* in all its shades. But if "opinions" are to be represented, moralities and immoralities ought to be so. Idolatry, blasphemy, Sabbath-breaking, adultery, &c., should all be represented, that they may appear for their interests. Immoralities, however, are offences against man, and *therefore* their representatives should be discouraged; infidelities are only offences against God, and they should be represented!

† Archbishop Trench, in his work on the Parables, quotes a passage from the above work of Irving, without giving the name, prefixing to the quotation these remarkable words:—"Perhaps I might mar the pleasure of some readers in the following noble passage, by saying from whence it was drawn," (p. 31.) This, we must say, is not very courageous. But it shows the depth of discredit into which Irving had sunk, when men in quoting him did not

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ought to be published separately, and cheaply, and scattered over the breadth of the realm as the book for the times. Let us hear the eloquence that burns in every page :—

"Where, then, are we to find the soil of honesty on which the seed of the divine Word will take root? Among those, all wicked and ignorant though they be, who are honest in setting forth their character, and believe others to be actuated by the like honesty: who are not taken up with judging and classifying men, applying tests to them, or weighing their spiritual conditions in the balances of this or that religious guild; but growing up under the good and wholesome restraints of education, in a true-hearted brotherly love to men around them, and a veneration of the ordinances of God;—the honest people of the land, who love justice, and will see right done to the meanest; and even in their roughest combats will insist for fair play. While this regard for honesty and justice lives in the body of the people, and while there is in the Church an honest fearless ministry of the truth to inform and direct it, I have a good hope of the prosperity of the nation. But, ah me! how this bulwark of our land is falling before its thousand enemies! I could sit me down and weep amidst the ruins of our ancient national honesty. If I look to our merchants, whose bare name was wont to be guarantee of their honour all the world over, I witness the most headlong race after gain, and the wildest speculation after profit. If I look to our tradesmen, I behold the same restlessness to be rich: the old ambition of keeping one's credit, and bringing up his family in decency and honesty, and having wherewithal to set them afloat in life, satisfieth hardly any one of our tradesmen; who hasten to be rich, are ambitious of a gentleman's condition, and eager to realise an estate; which pride of life prompts all that violent pushing of trade, and brings on most of those frequent defalcations whereof all complain; but, worst of all, it eats out the soil of honest industry and good principle. If I look to our common people, I behold multitudes of them fallen from their ancient honest independency to the condition of paupers, out of the desire of getting whatever they can; an evil which hath been promoted, no doubt, by much selfishness towards them from the higher orders. When to this I add the faculty of reading which the people have acquired, and the kind of food presented to them; of which I should say ninety-nine parts in a hundred are newspapers and magazines, containing in general the most expressed essence of malignity and ridicule. Finally, if I look to all ranks, and consider the spirit of levity, ridicule, and criticism, which hath possessed us; the depreciation of the qualities of the heart, such as patriotism, disinterestedness, self-denial, and other forms of honesty; and the admiration of the qualities of the intellect, such as wit, argument, declamation, sarcasm, and satire; whoso that believeth the doctrine of this discourse, and will give due weight to these things, shall easily perceive how the field of this community will soon eject the seed of God's holy law which was sown in it by our fathers, and how the religion which is produced in its present thinness of soil can be of no better a sort than we now behold it to be. And here is the cause of the increase of crime;—this relaxation of religious restraints over the body of the people; this weakening of those obligations which bound every man to every other man, and wove both strong and beautiful the web of life.

"It is true, I occupy the painful distinction of being almost a solitary

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dare to name his name. The passage quoted is from the Preface to his work on the Sower; and we are sorry to find it omitted in the new edition of his works.

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prophet of evil, and am liable to all manner of obloquy for the same; yet, while God keeps me in this post of bearing testimony in the ear of this metropolitan city, I may not flinch from declaring that over all ranks there is fast hasting a fearful apostasy from the truth of the gospel, and a fatal breaking up of the bulwarks of social life. Society is already loose, and will soon be disorganised; religion is already methodical, and will soon be apostate: and the only hope of the land is the pulpit, where there is still a post worthy the maintaining. Over the press they have imposed the censorship of criticism, whereby they can debar from the great body of the people whatever their malice or their self-interest may please them to debar. And, alas! the pulpit is become such a mere echo of truth, instead of being the full-toned voice of truth, there is so little breadth and substance in its lessons, it applies itself so seldom to the conditions of men, and hath so forsworn all intermeddling with the social and political interests of the community, under the name of political preaching, that I have foregone much hope of better days from this quarter also. They will keep up their little sects and increase their petty rivalries, work the machinery of their various societies, and cry out, All 's well, all 's well! whereas the whole head is sick, and the whole heart is faint, and the noble stock of Britain is ready to die. But if preaching would assume its oracular voice again, Thus saith the Lord, and gave forth its responses of wisdom, "profitable for doctrine, for reproof, for correction, and for instruction in righteousness," it would begin to act upon the soil, and produce those under-crops of duty and worth which might bring us up again to the point of bearing fruits meet for repentance and everlasting life."

Here is another protest against the laxities and errors of the age; which certainly is not likely to be read with much comfort by the idolaters of the nineteenth century:—

"Nor can this be helped: for if civilised states will not study war, and stand in an offensive attitude, then, as heretofore, the barbarous people, with which the earth teems, allured on by the scent of prey, will come down upon them like the wolf upon the fold, and cast the world long centuries back into the dreary waste of ignorance and lawlessness. It is as vain to talk of peace and peace societies, in the present dispensation, as to talk of a cloudless sky and an untempestuous sea. And it is vain to decry the calling of a soldier, as if it were not as necessary to the well-being of any state as the calling of a hunter and a husbandman: the first, to bridle savage nations and arrest ambitious men; the second, to clear the woods and coverts of destructive creatures; and the third, to clear the earth of thorns and briers and bristly forests. These vain theories of a federal union of kingdoms to abolish war; and of the gradual influence of the people over their rulers, preventing wars; and of the common interest which commerce engenders gradually making war to cease, are all vague and unsound, and based upon a false assumption, that man is able to alter the iron conditions into which the Fall has brought him, and in which the Almighty Will doth keep him till the Redeemer shall come to take possession of the purchased inheritance. So also are the theories, which in these infidel years have crept in, concerning crimes and punishments, and all legal restraints, as if they were cruelties and arbitrary impositions upon the subject; as if it were highly unphilosophical, as they are pleased to term it, to make man responsible for what his circumstances necessarily engender in him. As if man had no power to say *I will not*, as if he had no conscience to say *I must not*. And the philosophical destroyers have come the length of saying, that he is not responsible for his faith; which truly is to say, that he is not responsible for knowledge, or feeling, or action, which all contribute in their spheres to a soil and atmosphere for

faith. The reprobates have passed all bound; they are ready to burst all barriers: they have become fanciful, notional, empirical, with respect to every reasonable principle of human well-being and axiom of human life. And ever and anon, as they destroy another timber in the structure, and pull down another stone in the foundation, they say, "See what discoveries we are making! see what knowledge we have attained to! Oh, what fools our fathers were! oh, what wise men we! Such an age of light it is! Wonderful what achievements of liberal principles! Surely the world will be perfected in our time!" To me it is manifest, from these very occurrences, that the ship is breaking up, when, in the midst of a perilous voyage, (for this all allow,) the carpenters are giving her as thorough a repair as if she were in the dock.

"But come nearer, and let us look into ourselves, and see the working of this law of the flesh, and the obscuration of the higher faculties of man within us. Here be ye all the judges; and tell me truly, if the body be not brought under a base thraldom to the meats and drinks which are naturally produced by the earth, or ingeniously prepared from its productions; if intemperance be not the native element of the sense, and lasciviousness the natural element of the eye, and infidelity the natural element of the mind, and indifference the natural element of the heart of man. Tell me truly, brethren, if you do not feel that the light of God within you is oppressed under the darkness of the sense; and if it be not with the most awful strugglings that you are able to carry into effect any of the commandments of God. Even we, who have the first fruits of the Spirit, do we not feel the bondage of this corruptible estate, of this body of sin and death, of this fallen world? Is not the natural man, with all his servants of the animal and vegetable creation, opposed to the Spirit of God? They best know the violence of the stream who have swam up against the stream; and these are the servants of the living God, who are struggling after their redemption. To you, little need be said of the hard service which we have to serve, and the extreme bondage under which we are bound. But, alas! I think that even we have forgotten our bondage and oppression. There is an universal compromise and league, which the children of God have struck with the beautiful daughters of nature. I say not that the incestuous marriage hath been consummated; but there is that kindly feeling, that delicate treatment, that open courtesy, that dalliance with the creature, which bespeaks us not far from the consummation of the marriage. And I am very sure, that while such feelings exist towards those various forms of fallen life with which we are surrounded, there can be no preparation of a soil for the seed of the Word of God; but there must be the very reverse,—a scourging of the soil, and a total incapacity of man even for the hearing of spiritual things; when his faith, and his feelings, and his very knowledge, have been in a manner debauched and dissipated amongst the loves and desires of that world which is enmity with God.

"Now, so long as our knowledge is thus possessed with false and erroneous views of the creatures which are around us, and of the ends for which they are constituted of God; while we think that they are working in their courses according to goodness; we cannot use them aright, we must necessarily go along the same stream with them, and be lost in the same abyss of destruction to which they are doomed. For every intelligent creature must first be approached by knowledge before he can be brought into obedience: this is the end of revelation, to set our knowledge right concerning ourselves, and all the things with which we are surrounded: and while we give ourselves to the knowledge of sense, as a neighbouring nation doth, what can we attain unto but the enjoyment of sense? While we believe the sensible world to be well and righteously composed, as our philosophers do, what can we do but worship it? While we make of it a heaven, as our poets do, what ear

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can we have for the doctrine of universal corruption? We must submit to be taught truly concerning the first condition of all these things, in primitive beauty and innocency; concerning the present fallen estate into thraldom and bondage; concerning their present sufferings therein, and their silent witnessing and continual cravings unto God for redemption; and concerning the redemption that is promised to them all, in the day of the restitution of all things, when the heavens shall hold the Redeemer no longer. This teaching of the Word of God we must submit to. We must receive our first principles of cosmogony from revelation, and adopt them as the card by which we steer our course of action, before ever our intercourse with the visible world, or human life, will leave behind it any soil upon which the seed of the Word will take root and flourish."

Here is a searching word for the worshippers of human intellect; the proclaimers of a "progress" which resembles that allegorised by Bunyan in no point save that of motion; a progress which has been, not amiss, described by one of its own admirers, to resemble that which the policeman recommends to the loiterer in the streets of London,—"Move on!" Yes; "move on!"—*move on!*—but *whither?* That is the question. The constable, when bidding us move on, points out no goal; nay, no path. You may go *anywhere;* the next street, the next casino, the next theatre, the next gin-palace, or the next church; it matters not to him, only *move on!* Such exactly are our "men of progress;" they hate stagnation,—they like motion, as the dreamer loves his opium, or the drunkard his cup, —that is all. They have no terminus, no haven, no goal. Truth and error, religion or irreligion, infidelity or superstition, Christianity or Moslemism, heaven or hell, are all alike in their estimation. In mazes of speculation they lose all consciousness of responsibility, all thought of the personality, the holiness, the sovereignty of God. A being of goodness,—that is, a being that will let them alone,—that will do them no harm,—that is their idea of a God. Mr Gladstone did not intend irony; but seldom has an apter figure of the aimlessness of "progress" been coined; seldom has bitterer mockery come from the lips of a foe. Listen to Irving:—

"For the word of God addresseth itself to the spiritual wants of man, and proposeth to redress them; setting itself against the bodily appetites and carnal affections, it proposeth to restrain them from being masters, and constrain them to the service of God; setting itself against the vain distinctions and ornaments of life, it proposeth to establish the solid distinctions of moral duty in our several relations, and of heavenly honours in the world to come; and finally, setting itself against malice and enmity and pride, it proposeth to establish such a spirit of love and such a community of interests, as that a man shall love his neighbour as himself. The first word of the kingdom of Christ is, that we must be born again; and the second is, that we must forsake father, and mother, and brother, and sister, and our own life, to become Christ's disciples, and the third, that if we love the world, and the things of the world, the love of the Father is not in us—and so forth, through an infinite number of self-denying, inexpedient, unworldly notes doth the

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strain of the gospel prolong itself. Perceive you not, then, that there must be multitudes upon multitudes who cannot hear nor understand this strain at all; which is to them, like the music of the spheres, either a fiction and fallacy, or else so subtle and refined as to be to their ears all inaudible, and as if it were not! For, what myriads are there whose god is their belly and its lusts; and what myriads who glory in their shame, and will not endure any blame or contradiction! what multitudes who cherish revenge; who call pleasure the best, and money the most needful of all things; who hold nothing to be good save as it is profitable—base burden-bearers, sordid money-makers, slaves of every sense, and idolaters of every passion! You might sooner look for verdure upon the sands of the sea-shore, or fields of corn in the Lapland snows, than expect the Word of God to take root in such a soil.

"Along with these there be icy men of the intellect, hard of heart, sharp of wit, and dogmatical in knowledge; who will have everything proved to their understanding before they will give it ear,—a demand which is merely impossible in spiritual things delivered from faith to faith, and who despise the natural motions of their spirit towards purity and honesty and goodness,—holding all such emotions, which are the cravings of the reason of man after the revelation of God, to be no better than womanish weakness; and the truths which God hath ministered to them to be no better than old wives' fables. But the Lord saith, 'No! I will not plead my cause before your partial and divided being. Ye shall not scorn the spirit that I have put within you, nor expect me to speak to your sense as a piece of matter doth, or to your understanding as doth a phenomenon of the material world. I will take no part with, and give no countenance to, such self-murder in my creatures. I am a Spirit, and will speak to your spirit concerning righteousness and truth, and love and mercy and fearful holiness; but if ye will not suffer your spirit to hear, then, Behold, ye despisers, and perish: I work a work, and ye see not; I speak a word, and ye hear not. Ye will not hear me in that way in which I reveal my mind: then prepare to see my hand and to feel my power in making you desolate, until your cities be without inhabitants, and the land without men to sow it and to reap it.'—In our Lord's time, one said to the invitation, I have married a wife, and I cannot come; another, I have bought a yoke of oxen, and go to prove them; another hasted after his merchandise to the city: and so they heard him not, till fire came down from heaven and made them feel Him whom they would not hear. But in our time, to these are added pride of intellect. 'I am above all that nonsense,' one saith; and another, 'It is unphilosophical;' and a third, 'It is a piece of state policy;' and a fourth, 'Such a one teacheth otherwise: we have nothing of it in our schools; and our masters would surely speak of it if they thought there was anything in it which profiteth. It profiteth us nothing.'—Ah! brethren, it is not your Humes and Voltaires and Paines, who make a people incapable of receiving the word: these men are creatures of the hour; cast up by the current, like sandy islands of the sea, or floating substances, which the eddy of the current whirleth into a certain consistency and driveth at its will: but it is ignorance and sensuality, and intellect employed upon merely outward things, which makes men fall away by whole hosts from the belief of divine truth. Our people are become altogether outward and unspiritual: be they learned, it is in outward knowledge; be they political, it is for the greatest visible advantage; be they of the unlearned classes, they are degraded with hard labour, relieved with sensual indulgence, and regaled with malicious speeches and schemes against their superiors. They are alike ignorant that they have a spirit immortal, to rule the sense, presently oppressed by the sense, and by Christ to be redeemed from the sense. Talk to them of their spirit, they will ask you to prove its existence; as if a man should ask you to prove that he hath eyes, which if he have not yet discovered, you need not

much trouble yourself with the proof: so these men, having no belief in the spirit, or the conscience, or the responsible will, but saying, I am as God made me, and caring not to know what God hath done or said to redeem them, do show that they cannot understand the Word of God, which speaketh to the spirit, and will not hold any converse with the sense alone, save to rebuke it for its base presumption to set itself up to rule, nor with the understanding which judgeth by the sense, save to rebuke its preposterous pride in exalting itself above its place of servant to the spirit. And thus it cometh to pass, that multitudes cannot receive the seed of the Word of God, because they understand it not, having oppressed the faculty which alone is competent to understand it; upon whom it falleth like seed upon the arid and frequented highway, to be trampled under foot or snatched away; and well may it be said of such, 'Eyes have they, but they see not; ears have they, but they hear not; neither do they understand.'

"That this is the present character of our lettered classes, I have not ceased from declaring since it pleased God to call me to this ministry: and that they will use their influence, through their vile traffic in newspapers and magazines, and by schools of various sorts, to impress the same character upon the common people also, I have from the beginning perceived, and I am glad that at length my brethren in the ministry are beginning to perceive it likewise. Now, where lies the cure? I believe the cure would have lain in preventing it; and that when it is once established, there is no cure but in destruction: society must go to wreck for ever, or else one generation must be well-nigh cut off. A nation never recovers gradually out of an unspiritual state, when it hath suffered itself to fall away from one that is spiritual. The disease bursts out in a running sore of revolution, and it is long, long before it heals. But why is there no cure? For this reason, that when a people fear not God they will no longer regard the laws and ordinances of man. Religion is not a thing of the creed merely, though its foundation be there: the family rests upon it; the marriage knot is tied by it, and all the social obligations; the political bond is joined by it: every relation of superiors with inferiors hath its safeguard in religion, which is the reverence of invisible obligation. Make man disbelieve the invisible in the highest sphere of the divine will, and he will soon disregard it in the lower spheres of the family, the household, and the state. Even already it is come to be disregarded with us among servants, who often see in their masters more to hate than to love: even now it is disregarded in the state, which is more talked against than commended by the people. And what family ties are there amongst our operative classes, I know, who have seen them in their best and worst conditions: and am bold to declare, that in general parents make gain of their children, and children seek to be rid of their parents. Would to God this were the painting of my imagination! I cannot say, with St Paul, that I could wish myself accursed from Christ so that it were not so; but I can say, I would give this life ten times over that it were but a dream of my own. But I have seen it all, and see it growing daily worse; and I know it must be so in such a state of outwardness as we are come into. 'But what is the cure?' I say, the only cure is Jehovah's right hand and outstretched arm, which will come in time. 'But what is the part of the minister of the gospel in such a crisis?' To tell that the wrath is gathering. 'And no more?' To tell the people to flee from it, and lay open the way of escape by repentance and turning unto the Lord. 'And no more?' Yea, no more. 'May not you argue it with the people?' Ay, argue it; but this is the only argument they will bear: for they see nothing but their interest and pleasure, and they hear nothing but their profit and their loss; therefore the Lord is about to plead with them by blows and bereavements. 'May we not condescend to argue it in the court of the intellect merely?' I think not. 'May we not dress out an argument of the political advantage?' I think not. 'What

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then?' Give forth the truth in a thundering peal of wrath: 'Repent, or ye shall all likewise perish: Repent and believe, or ye shall all likewise perish.'

"So the question standeth with the idolaters of the sensible and visible, of the profitable and expedient, who in these times compose the great body of the people, both learned and unlearned, both high and low; to whom Satan appeareth as the prince of the knowledge and power of the visible world; wherewith he doth so take and captivate their senses, and occupy all the faculties of their mind (if mind it may be called) as to make them blind and deaf, and of little or no understanding to hear, discern, or apprehend the eternal truth, which is only spiritually discerned. This is his infidel form, dressed out in all the glory of natural science, and all the ornaments of the fine and mechanical arts; as he now showeth himself in this land, yea, in this age, leading an immense multitude away from the faith of the gospel, and scattering diverse temptations into the Church; which are taking effect and producing the affectation of science, and scientific language, and scientific methods of education, to which this age is so very prone. And connected with it, you shall always find either refined or vulgar sensuality: the ambition of bodily or household ornaments and indulgences; the thirst for money to gratify the same; the ambition of outward distinctions and visible glories for vanity and ostentation, with a great quantity of furniture and apparatus of life unknown and desired in a simple and spiritual age, which if you would behold, look around you: whereby Satan not only hath led astray the whole faculty of the scientific men of Europe, with some one or two exceptions, but the great body of the undergraduates and day-labourers in this fraternity—that is, the artists and the artizans, the mechanicians and the mechanics—of whom by far the greater multitude you shall find very speedily, if they be not already, plucked away from the ordinance of preaching, and despising the Word of God, which, amongst its other blessings, hath made us such a wise and skilful people. Wherein behold the black ingratitude of the child to the mother; for the spiritual is that which hath given to this land such mighty power over the mechanical, as now hath caught us and our rulers with its idolatry: for which ingratitude to His Church, when the Lord's long suffering is exhausted, we shall be visited with those terrible judgments whereby alone the Lord is able to make a sensual and outward people to understand His voice."*

Thus again he warns those who have been educated in the knowledge of Scripture, against their peculiar dangers:—

"There appertaineth to the children reared up in our Church a formality of doctrine, a security of orthodoxy, an unproductiveness of the truth, falling properly under the third class of hearers, in whom the seed is choked, yet I cannot now pass without warning you of it. Ye do not trust in your works I know; ye trust in Christ alone for salvation; but what proof have ye, what trial make ye of your saving interest in Christ? 'Why stand ye all the day idle?' Why make ye no advancement? Is Christ no longer a quickener? Is the Holy Spirit no longer a dew unto the soul? Why are you barren and withered, when your Lord looks for fruit from you? Who knows but He may curse you, as He did the barren fig-tree? Know ye not that 'the earth which receiveth the seed, and the showers of heaven, yet bringeth forth only thorns and briers, is nigh unto cursing?' The Intercessor may intercede for another year: yea, He hath interceded, else you would have been cut off ere this. Year passeth after year, and findeth us no better. O brethren! why this backwardness? why this slowness of faith? why this dulness of hearing?

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* We regret the omission of a sentence here in the new edition. The above paragraph closed with a word against the infidelity of our nation.

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This is almost as hopeless as positive error. The state of the Laodicean church is full of danger, as ye well do know: and His coming is at hand. Oh that you were ready! that I might be able to give in my account with joy, and not with grief.

"O my God! what a subtle fiend is Satan, thus to gather together all the ruins of the natural man—his sense of beauty and loveliness, his imagination of glory and excellence, his conviction of truth and righteousness, his desire of mercy and benevolence, his capacity of wisdom and goodness—all these, the surviving fragments of Thy goodly handiwork, which Thou hast sought, by the revelation of power and love in Jesus Christ, to build again into a spiritual and a glorious temple, for Thine own spiritual glory to inhabit, to have possessed himself of, and out of them to have formed a house for pride, glory, ambition, and other forms of self-idolatry to dwell in! And how daring withal is this subtle spirit, to have ventured into the sanctuary of Thy Holy Word, and stolen thence the fire with which to offer up the daily sacrifice in the temple of human self-sufficiency which he had builded unto himself! For these, his worshippers, call themselves Thy worshippers; they declare themselves to be believers in Thy Son; and they denominate themselves Thy Church, Thy sanctified, separated, and elected Church. I pray thee, O Lord, to make such profanation to cease, and speedily to reveal Thy judgments upon all such inventions and falsehoods of Satan; that it may be made manifest that they are not the true Israel, but of the synagogue of Satan. And this prayer I offer with true faith, because I perceive that it is against these idol-shepherds and their idolatrous flocks that the Lord revealeth His hottest indignation: as witnesseth the Jewish Church; as witnesseth the Papal apostasy, where this system of works hath legalised, constituted, and deified itself; and soon shall witness the visible outward professing Church among ourselves, if they renounce not this same Pelagian doctrine of human merit and legal righteousness. The Lord doth not give His glory unto another; and the glory of His true Church, His betrothed spouse, the Lord will not suffer to be taken by another."

The following paragraph contains some statements more applicable to Irving himself than to any other. Would that he had listened to himself:—

"Methinks that England might be a little instructed in this matter by the infinitude of heresies which she hath broached during the last century, and the infinitude of sects which prevail, and the contempt into which they have brought the royal ordinance of preaching. In our country we manage it wholly otherwise. Being trained from childhood in the orthodox creed of the Church, yet having everything therein proved from Scripture, we are delivered from the wildness of our own heated brains and transient impressions; and may indeed fall into a security of mere orthodoxy, but are not liable to that temptation of broaching private interpretations and peculiar doctrines, whereby the faith of many might be perverted: and so it hath come to pass that no form of the Arian heresy hath been able to live amongst us; and the Arminian heresy, which hath caught both extremes of the Church in this land, the most educated and the most ignorant, the High Church and the Methodists, hath never shown open face, however much it may be preferred in secret, as it always must be by the worldly part of the clergy and the people. Indeed, I may say that by the people, and also by the clergy, it hath been uniformly rejected; and all the organisation of the Wesleyan system hath not been able to make any impression upon the phalanx of knowledge and understanding which such a spiritual education hath constituted in our land."

The following is a noble utterance of truth, breathed forth with matchless eloquence and fervour:—

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"To all those who, following the bountiful affections, beautiful objects, and benevolent desires of human nature, will not acknowledge the Lord Jesus Christ as the Redeemer and the Saviour, the Prophet and Teacher, the Quickener and the Renewer of the natural man; but, rejecting the gospel and its peculiarities as old wives' fables and superstitious mysteries, will pursue their schemes of education, of charity, of society, of morality, of religion, wholly apart from and independent of His blessing;—to all such classes, who do abound without number amongst us, I know and feel assured that I preach the word of the doctrine of Christ in vain. Oh, how thou art entrenched, O Satan, how thou art entrenched in thy beautiful deceptions! Thou hast played thy part well in this last age. Thou art all but the Holy One, thou consummate deceiver!——I do take God to witness that I have warned you every one, who go on heedless of the Redeemer and the Mediator, that you are under the delusion of Satan in the semblance of the angel of light. You cannot receive the word; you cannot hear it: he plucketh it away so soon as it is sown: it is as idle tales. But, O beloved brethren, it is not idle tales or cunningly devised fables: it is the truth of God in a mystery. In a mystery, I confess: not palpable to the natural man; yet to the honest and good man commending itself at first sight, and inviting his further research. Oh! answer me this one question: Why doth Satan put on these appearances so like unto Christ, if Christ, very Christ, be not most comely and beautiful? Why would he steal those forms of mercy, of charity, and of benevolence, yea, and of moral and religious truth, did he not know that they are dear and profitable unto the estate of man? But, ah! ye will not pass over Jordan unto the promised land: ye will not have faith in Christ, ye will not humble yourself unto the teaching of the Spirit. And Satan hath you, and hath you only the more securely by reason of his disguises. *He* loveth not those disguises. He hateth Christ, though he be fain to trick himself with His pretended glory. Murder is his dear act, and a direct falsehood is his word; but that he may deceive *you* also, and drive a richer and a better prey, he betaketh himself to this cozenage. And you are his stalking-horse, to approach and come over the fry, the numerous fry, who swim the common stream. Ah, Lord! how long! how long stay dost Thou make! When wilt Thou come to disenchant the world, and cast out that master of its enchantment?"

Take another most searching appeal to the conscience:—

"It is in my free office of an interpreter of Christ's Word, and upon my responsibility as a steward of his mysteries, that I am forced to make these painful disclosures of our present weakness to all whom it may concern. And now before advancing further in my subject, I would put to you a few searching questions, by which you may prove, whether you be of any of these classes of ill-grounded and joyful Christians which we are now discoursing of. Come, then, give heed, and answer me as a minister of God, intrusted to keep the door of His Church: Dost thou remember any scene of sadness when thou lookedst back to Sodom, whence thou hadst just been rescued; or lusted for Egypt's sensualities, to which thou wast in bondage? Dost thou remember the pangs of the birth of the new man in the stable of thy unclean heart; with songs and salutations from above, but with wretchedness and misery and denial of favour and entertainment on the earth? Hast thou had inward trials of Satan, fear of the world, scornings and scoffings of thy pride, rebellions of thy affections, perverseness of thy will? Hath the word taken root deep, deep, into thy immortal being? Hast thou heard it, and trembled on its hearing, and obeyed with fear and trembling? Tell me, whether through such clouds of the morning, the light of the morning did break in upon thy soul? Hadst thou, in such horrors of thick darkness, the view of that 'burning lamp and smoking furnace;' the one to enlighten thy

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darkness, the other to consume thy dross? Through such inward strugglings and strivings I ask thee if the word came to thee, and thy change of mind made way? For if not, thou art surely a hanger-on, and not a tried friend of the cause; a bravo, not a soldier; and I warn thee that thou wilt in time of persecution fall away. Persecution were the best thing that could befall thee; for thereby thou wouldst discover thy self-deception: but as that proof is uncertain, I pray thee to try thyself by undergoing the inward trial, and submitting thyself to the spiritual crucifixion of faith and holiness; otherwise thou need not expect to be a partaker of Christ's glory, never having partaken of his humility. Thou wilt deny Him, and yet though thou have thrice denied Him, He will thrice forgive thee, if indeed thou wilt submit thyself to feed His sheep, and take care of His lambs—that is, for the sake of His kingdom and the children thereof, do offices of love, and humble services, in the spirit of love to Him who is their King."

His abhorrence of all compromise and crookedness is finely brought out in the following passage:—

"And let me speak boldly the truth, and faithfully tell you, that there is too much latitude allowed to this flighty fluctuating disposition in what they call the religious world. For my part, I know and will acknowledge no religious world. I know only the Church and the world: but I know no religious world. You might as well speak of a bright darkness, or a bitter sweetness, or a righteous wickedness, as speak of a religious world. Yet so it is, we have such a name; ay, and we have such a thing; where, with devotedness to God's glory and the Church's good, and a great mixture of excellent intentions of soul, there are present, at the same time, the love of show, the desire of popular applause, the love of large assemblies, hunger and thirst for excitement, idle and flourishing talk, vapouring and vaunting speeches, idolatry of one another, self-complacency, with much more which belongeth not to the Church of Christ, but is the staple commodity of the world. From which intermixture I augur no good.

"It is my office to warn you against all love of spectacle and from all hasting after novelties; and to press upon you a grave sedate spirit, which loves communion with truth, seeks instruction and edification in righteousness, not pleasure and entertainment, and rejoices in simplicity and sincerity and truth: because in such a spirit only will the Word of God take deep root, and bring forth much fruit to the praise and glory of God. Therefore, I warn you, and diligently admonish you, in hearing the word from my lips, or the lips of other ministers, to weigh the matter, and apply the matter, and bring it home to your conscience, and during the week to prepare your souls for it, by a most conscientious and honest discharge of every office, and utterance of every thought, to hate the very appearance of falsehood, and on no account of jest, or courtesy, or compliment, or apology, to utter a lie: also to look into the spiritual properties of all things, their relation to God and the immortal soul; not to gaze upon the changing forms and convenient uses which they have. For men's minds in this day, by idleness and vanity, and the exaggeration of appearances, and neglect of realities, have grown into a volatile, versatile character, which cannot bear the spiritual matters and unchanging realities of the gospel, but would have it also translated into the conditions of space and time, made meet for the present passing life, and accommodated to the conveniences of the place in which we have our abode. Therefore I do require it of you, to be grave and sincere in all your discourses and dealings with one another, to be moved by spiritual considerations, and for spiritual ends? and to measure the value of things by their godly uses; and it shall come to pass that the doctrines of the word will take a deep root in your souls, and be of a continual service in your lives, and be desired as

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meat and drink, and be needful as the light unto your eyes, and the lamp unto your path, a guide to your understanding, and a consolation to your heart; your wisdom, your righteousness, your glory and salvation."

His estimate of what is called "public opinion" is eloquently stated in the sentences we are about to quote. Perhaps at times he *over-stated* this point, indulging in supercilious expressions of disregard and defiance of his fellow-men, and forgetting that we are not to despise any man, even the unbeliever; and that we are to seek to have "a good report of them that are without." Yet there is truth in what he says. Public opinion has become a substitute for the approval of God; and no Christian man can hesitate to join with him in protesting against the way in which the *vox populi* is now voted as the *vox Dei*, and in which the journals of our day endeavour to bring this *vox populi* to bear against any man who happens to have a conscience or a mind of his own. The appeal is far too often, not to Scripture, or even to reason, but to public opinion, as foreclosing all further argument. "Public opinion must be brought to bear against such an one," is by much too common a conclusion of some wrathful article or speech:—

"Take heed to what I say; for I am exposing to your sight the most powerful of all Satan's temptations, the idol of the time, the idol of the place, I may say the terror of all men; for I have met with very few, hardly one in a thousand, who can stand up in the face of public opinion and say, 'I will do thus, say it or gainsay it who please.' A sentence in a newspaper will cow a man's honesty more than an opened battery will his valour. It hath become the very necessary of men's life, to feed on the public opinion of their brethren. We are become an outward people, from the top to the bottom of the community; and therefore the Word of God can make little or nothing of us. Can you make the unstable water change places with the immovable mountains, or the sands of the windy desert erect themselves into pillars of strength? So soon shall you make that spirit stand attentive and steadfast before the unchangeable Word of God, which is accustomed to give way in the daily affairs of life to the changeable and expedient world. Nor let any man go to take out an exception for himself, as if he were exempt from the temptation. The man who feeleth and acknowledgeth it, is the man of whom there is some hope: the man who hath not felt, and doth not acknowledge it, is the man of whom there is no hope for the present; and the man who addresseth himself to defend it, is the man of whom there is no hope at all. I preach it solemnly and advisedly, on the authority of the Lord, that there is no hope of any one who is given up to this outward authority and government of others. He hath no root in himself; he is a changeling: the seed of the word will as soon grow upon the salt sea as in his heart; the foam of the waves of the sea will as soon prove a nourishing soil to the seed of corn, as his stony and barren heart, his wavering and irresolute will, will prove a soil for the Word of God. He is as chaff driven before the wind, and he shall not stand in the judgment.

"Do you ask me what is the remedy? I ask you in return, do you believe that the disease is mortal? If you shuffle the question to a side, and will not answer directly, that you do believe it to be a deadly disease, I hold no further intercourse with you. For I am not here to soften down my Lord's

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peremptory words, or to dilute His gospel to please a diseased taste: which were to make myself obnoxious to the like condemnation; to unteach the lesson in the teaching of it; to do you harm, and to do myself harm, and to dishonour the gospel of the Lord. But if you admit that the spirit of world-pleasing is a spirit of death, and desire to know how you may be delivered from its thraldom, then hear what I have to say unto you from the Lord who bought you with His blood from the world's oppressor.

"The world is to be destroyed, and the things that are therein, because they are altogether enmity to God. When Christ cometh in judgment, its bulwarks, its towers, and its high places, its pleasures and enjoyments, the noise of its viols, the vanity of its attire; its barns and storehouses; its courts, and palaces, and chambers of revelry; its pomp, and pride, and bravery, with all its flatteries, and lies, and dissimulations, shall be destroyed, along with every one who had pleasure therein: and there shall be a new heaven and a new earth, wherein dwelleth righteousness; and holiness unto the Lord shall be upon every person, and upon every object, and nothing shall enter thereinto which defileth or maketh a lie. Believest thou that in the regeneration all these things shall be changed, the impure alloy purged out of them by fire; Satan, the spirit of corruption, who hath abused them, shall be cast out; a greater shall enter into his house and spoil his goods; and that greater is Christ, who shall exalt in that day those who have overcome the world, and cast down into hell those whom the world hath overcome? Believest thou this? I ask thee to believe it not as a figure, but as a reality; that the principles which now govern the world shall be subverted, and the powers which now hold it shall be overthrown; that righteousness shall be exalted, and the righteous shall have it in everlasting possession. And therefore thou art in love with death, thou art wedded to the grave, thou hast sold thyself to Satan, if thou abidest in the desire and love of the world as it now is. This is the infatuation with which we are possessed."

The worldliness of the age was a theme on which he often sadly and eloquently expatiated. The worldliness of *religious* men, the worldliness of the Church, the worldliness of society in general, the worldliness of education; family worldliness, school worldliness, university worldliness, literary worldliness; the worldliness of poetry, of philosophy, of art; worldliness of every shape and kind,—among all classes and ranks,—worldliness,—strenuous, passionate worldliness,—against all this he protested as the special evil of our age. The god of this world is achieving conquests in every field, new and of boundless extent. It needed a voice like Irving's to protest against all this; and never did the lips of uninspired man utter more powerful, yet sadder warnings than the following:—

"Having, in our former discourses upon this parable, been led to study it carefully, we have been mightily impressed with the deep wisdom which is contained in it, concerning the threefold varieties of human character and human temptation, and the exact correspondence of the effects which the history of preaching in every age of the Church hath revealed; namely, first, the proud and high-minded, who reject it hastily, through their much communion with Satan, that prince of all knowledge where God is not known, of all power where God is not acknowledged, and bright archangel of the natural man: who is now revealing himself in his angelic glories of natural knowledge, natural beauty, natural wisdom, natural freedom, and natural

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humanity, and mightily prevailing in these lands and in this city against us the ministers of the poor and humbled Jesus; whom, methinks, we should likewise array in His superangelic glory about to be revealed of King of kings, and Lord of lords, in order to expel Satan from this mundane sphere; and proclaim Him, in the teeth of the usurpation, as the Sun of Righteousness, about to arise and eclipse that Lucifer son of the morning: for we be ministers not only of the Son of man, but of the Son of God; not only of the Word which was made flesh, but of the Word of God, which shall yet issue out of heaven, accompanied with all the heavenly host, inscribed on His vesture and on His thigh with these words, 'King of kings, and Lord of lords;' and thus, by taking to ourselves all the weapons of our warfare, we might have some chance of defeating the enemy under that brilliant and potent disguise of radiant knowledge, which in these latter times he hath assumed, and might obtain some audience, if not some root for the seed of the word of the gospel of Christ, amongst that numerous class of learned men, who now trample it under foot, as the precious grains of wheat are trodden on the highway, or suffer it to be borne away by the soaring ambitions of the natural spirit, as the seed scattered by the wayside is carried away by the fowls of heaven.

"Secondly, The vain, outward, showy, and changeful members of this world's society, whose idol is not in the invisible mind, or its fallen yet stately grandeur, but in the visible world, that is, in the fellowship and friendship and approbation of human society; who are political with the politicians of this world's kingdoms, delighting in its courtly flatteries, ambitious of its places, vain of its distinctions, proud of its ornaments, and, in one word, satisfied with the sufficiency of its portion; which is an inferior sphere of man to the former: for in that we commune with thoughts and ideas, and desires, which have no outward similitude or form, but exist in the spirit, and for the spirit, and out of which heretofore was constructed the temple of contemplation, and meditation, and other Sabbath occupations, where the soul once did see and feel the present word and Spirit of God, but where now she findeth only Satan and his angels to be present, until she be redeemed and ransomed into the bright hope and opening possession of her unfallen blessedness. Whereas this second class of natural men be content with just so many of those thoughts and ideas of the mind as can be realised in human life, and made visible in human society, which are so few, so coarse, and little equal to the dignity of human nature, that the sages and philosophers, and poets and moralists, of all ages and countries, have rather retired from their degradation than courted their possession: but, alas! they are the heaven of the multitude, who know no higher philosophy than usefulness and comfort; no diviner law than expediency and advantage; no finer strain of poetry than the description of the tossing passions or gentle affections of the mind, of the rugged, or sublime, or beautiful forms of nature; who know no deeper morality than prudence and convenience, so that to them the coarse machine of human life, with all its confusion, suffering, disease, and death, this threescore-and-ten-years' lease of existence, this daily, hourly, uncertainty of being is enough—base spirits!—is enough to content that soul which was made in the image of God, and, as it were, the mirror of His various excellency. . . . .

"I do pity from the bottom of my soul the careful, busy world, and would fain do my little part to instruct and warn them; or, if I cannot save them from certain destruction, to instruct and warn all against the strong current and whirling eddies of the gulf in which, alas! the multitude are sweeping downwards to destruction. What think you, my dear friends? is there not a voice within you that says, 'I was not made to be the world's drudge, but to be the world's monarch? Else why this capacious understanding of all secrets of nature; this cunning hand that worketh it into infinite forms; this eye,

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which, being armed with ingenious instruments, at once possesseth the amplest and the most minute of things? And why this heart, which is blank in the midst of riches and possessions and honours and power? Surely this soul of mine is made not to be the companion, much less the bondsman, of those creatures; for it is uncomforted in the midst of them. They cannot quiet the remorse of crime; they cannot heal the wounds of affection; they cannot extract the power of ingratitude, or fill up the tedium of disappointment. They bring me no peace; they do but increase my cares; one mountain climbed, another riseth before me, and another, and there is no end of the labour. I do but get deeper into the bowels of this charmed land, and lose more and more my own liberty, my own innocency, my own being. I am hurried and hastened along with a multitude, who hurry and haste they know not whither. I could wish again for the ignorance and inexperience of my youth; for certainly I grow daily more hardened, and more cold, and more shrewd, and more artful. I am made familiar with deception, and trained to endure it, to conform to it. And what do I reap as the fruit of these earnest and laborious sowings? I reap a great increase of care, a heap of worldly ambitions, an intoxication of worldly pleasure. But where is conscience gone? Where are those ingenuous thoughts with which my life commenced, the blushings of shame, the ardours of enthusiasm, the artless simplicity, the free and delicate honour, the tender and romantic affections, the chivalrous purposes, the gay and glorious morning of my life? Where is the poetry and the romance, and the beauty, with which my early soul did invest all things. Ah! and have I reaped the loss of all these fascinations? have I resigned this attendant angel, whom I wooed in youth, for the worldly beldam who now sits heavy upon my aged breast, and drinks the life-blood of my heart?'—There is hardly a wider difference between an angel and a demon, than there often is between a young man entering the world in all the rich exuberance of youthful spirit, fulness of a joyful heart, and pastime of a simple and innocent imagination; and the same being after he hath been well drudged in mammon's workshop; worn and wearied out with the chances of life's lottery, if not fretted and maddened at the great gaming table of ambition. Which difference all know better than I can describe it; for mine has been as the inland lake, compared with that boisterous sea on which many have had to steer their course. And yet I am not ignorant (as who can, who hath fairly grasped and wrestled with the world?) of the fearful havoc it maketh upon the fair person of a man. Which may well be likened to a brave and martial troop of soldiers riding into the field of battle, in all the freshness of morning strength, with military glee and brave banners, burnished steel and warlike minstrelsy; and the same troop returning, tattered and torn, wounded and slain, weary and sorrowful, covered with their own blood and the dust of the ground: and as such a troop, which hath been defeated and disgraced, routed and put to flight, so is every company of men whom you may fix upon, after having contended in this world's contest, to what they were when they entered into that conflict, more direful to the spirits of men than ever was any battle by sea or land to their bodies."

With all these uncompromising protests against the dominant tastes and maxims of the age, one does certainly wonder at the resuscitation of Irving's name, with honours which were refused it when he was alive. The warnings, the condemnations, the prophet-like denunciations, with which his pages abound, are even more applicable now than they were thirty or forty years ago; yet men of every opinion have united to do homage to the eloquent preacher; and have bid his works welcome in their new

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edition, though they scorned them in their old. There is hardly a page in these volumes which does not expose and denounce some object of the age's worship, which does not attack with merciless satire or bold invective, some idol, some foible, some opinion, some luxury, some caprice, some indulgence, some sin of the times; yet the age has cheered its censor, and bows the knee to him as to one risen from the dead. It loads with eulogy, as a man of genius, one whom it once ridiculed as a madman; it builds a shrine to the dead, though it denied even a word of sympathy to the living; it has discovered eloquence, power, genius, in works which its oracles once announced to be specimens of insanity, imbecility, and vainglorious impertinence.

We wonder at the sudden fit of admiration of Irving that has seized our literary journals; but we unfeignedly rejoice in it as the recantation of their old abuse, and as some atonement for their reckless depreciation. In no other volumes will these "organs of public opinion" find such an exposure of their heterogeneous tenets; and we are glad that Irving has at last found an auditory in the very men who fled from his living voice. They broke his heart, and buried him with their sneers; they now have raised him from the dead, and stand listening with rapture to the risen prophet.

Blackwood's Magazine now declares him to be "the greatest preacher the world has seen since apostolic times." The *Reader* eulogises the "great moral and intellectual qualities" of his preaching, and declares that "finer specimens of pulpit oratory are scarcely to be found!". The *English Churchman* tells us that it is "time that one who cannot be forgotten, should possess some worthy monument." The *Patriot* speaks of his "great, gifted, and godly soul." The *Saturday Review* extols the man and his preaching.

One wonders what can lead them to praise such condemnations of themselves; to relish such unpalatable truths; to listen to such dissections of modern society, modern literature, modern theology, modern thought; to submit not only with patience, but with positive pleasure, to such unsparing flagellations; yet since they have chosen such a monitor, it is well.

Let them listen; let them call on others to listen; some good results will yet be heard of; such disciples cannot hear such a teacher in vain.*

* We thank Mr Carlyle for this beautiful edition of the works of one of the noblest of modern preachers and writers.

Art. V.—THE ADVENT.

Revelation xxii. 17.

ITS BEARING ON THE CHURCH AND THE WORLD.

Part I.—Its Bearing on the Church.

Did not Jesus, as He went away, promise that He would return? Did not His apostles often say, that their Lord would show Himself again? And the farewell note of Inspiration, was it not this—"Behold! I come quickly?" Christ shall, therefore, appear "a second time:" and whatever be the date of that event, it is to be ushered in, we know, with sudden haste—dignified with inconceivable pomp—and attended with amazing results.

In the early ages of her history, accordingly, the Church looked forward to this epoch with solemn joy: and at the same time called upon the World to prepare for it. From Sabbath to Sabbath, the ministers of the sanctuary proclaimed "the Advent;" and the eye of all was pointed to "the sign of the Son of man amid the clouds." Every ear was taught that the blue veil of sky would open yet—that the equipage of Emmanuel stood ready on the threshold of heaven—that the Hosts of God were mustering, as in the days of Bethlehem, around their king—and that shortly He who was to come, would descend, and "tarry no longer." In a little while, however, this vision—so grand, so real—lost its ascendancy. It became a speculation languidly embraced by the faithful, and haughtily discountenanced by the unbelieving. One century undervalued it: by another it was forgotten: the third denied it: until now, in these days, what can be said, but that we shrink from, and dread, the very crisis for which the children of the kingdom used to pray, and watch, and thirst, as the day-spring of their bliss?

This is strange—it is wrong—it is most injurious—and woe unto us, if we have not the scales, which keep us from "seeing afar off," purged from our eyes. Nothing save the hope of their Redeemer's manifestation will dispose his Saints to press on till they have reached their crown. Nothing but the expectation of their Judge will estrange the Irresolute from a world that has so much to fascinate. And nothing will overawe the Ungodly like the thought of Christ on His way to "take vengeance upon them who have obeyed not the gospel." The

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incessancy of change—and the terror of death—and the example of holy ones,—and the grandeur of eternity—and the thought of the cross, above all, cannot fail in a degree to check what is evil, and quicken what is good, within the soul. But the motive to holiness and spirituality, which combines, and enhances every other, is the calm, impressive, uniform recollection of Christ's return. And with the view of giving this weighty truth the place and power it had in former days, let us understand precisely what is *the just attitude of the Church*, and what is also *the urgent duty of the World* with reference to the coming, a second time, of the Son of God: as these may be gathered from His own words, in Revelation xxii. 17—"The Spirit and the bride say, Come. And let him that heareth, say Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely."

We should notice first *the Attitude which the Church is represented as having assumed in regard to the coming of Christ:* "For the Spirit and the Bride," we read, "say, Come."

That it is the Church, "the Household of Faith," the "nation of the Saved," the children of Grace, who are meant by "THE BRIDE," there can be no need of proving; for any one who calls to mind the Song of Songs, or the 45th Psalm, must admit, that as a figure of the mutual attachment, the ardent affection and contemplated union, which obtains between Christ and His members,—the one is graciously spoken of in Holy writ under the emblem of "*a Bride*,"—and the other under the emblem of "*a Husband.*" The truth is, as Paul teaches us in Romans vii. 4,—whilst still irregenerate, the believer is subjected to a Head that is not Christ—"inasmuch as he seeks to be justified by the deeds of the Law:" but when once, by faith, united to Christ—"He is dead to the Law, and married to another, even to Him who is raised from the dead." By "*the Bride*," then, mentioned in the verse we are opening up, we are to realise as meant, "Christ's Body," "the Called of the Holy Ghost:" "the Elect of the Father." And in the chapter which precedes the one that contains the words we are meditating on —xxi. 2 and 10—John himself calls "the Holy City," "the New Jerusalem which cometh down from above,"—"the Bride, the Lamb's wife:" "a Bride adorned for her husband."

With regard to what is said of "THE SPIRIT," in the passage before us, we need not imagine that the Holy Ghost pleads with Him, on whom "THE BRIDE" is calling, in the common idea of pleading, or by voice and sign; but simply by the power He exerts on believers; as influencing their heart, stimulating their desires, purifying their hopes, and urging their

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petitions. Even though one with Christ, believers would sink into lethargy, were they not ever leading their hopes within the veil. It is, however, the Holy Ghost, their Counsellor, who brings near the eternal glory to the view. And so it is, that inasmuch as He keeps their eye fixed on the promised land of rest—it is declared, "THE SPIRIT and the Bride say, Come!"

It is now almost the universal practice to regard the invitation contained in the first clause of our verse, as addressed to the impenitent, and to read it as if signifying, Come, O man, to Christ. But when the context is examined, it will appear at once that the appeal is to the absent King—and can bear no other interpretation than, "Jesus, come to earth!" In chap. i. verse 7, John exclaims, "Behold, He cometh," and then adds in the exceeding joy of his heart, "Even so, Amen:" make haste and come. Again, in the 20th verse of chapter xxii. our Lord announces, "Surely, I come quickly:" and John's Amen to this assurance is, "*Even so, Come.*" But if we cannot hesitate as to the import of these passages, neither can we doubt that in the first two clauses of our 17th verse, there is a response to the promise given in verses 7th and 12th. And that when "the Spirit and the Bride say, Come," their request is the clear, sharp echo of the Saviour's words, "Behold! I come quickly," ver. 7. "Behold! I come quickly," ver. 12. With His own lips, Jesus cries, "*I come!*" "*I come!*" "*I come!*" "and my reward is with me!" "*I come,*" "and shall bring my Righteous home!" "*I come,*" and as "the Morning Star," shall be the herald of an endless day! "*I come!*" *I come!*" exclaims Jesus, from off His Father's throne. And no sooner has He ceased, than "*the Bride,*" animated "*by the Spirit,*" cries up from her groaning wilderness, "Come!" "Come!" as Thou hast said, Lord!*

Under direction, we are thus to understand, of the Holy Ghost, the Church has given heed to the promise so often reiterated, that Jesus will come back. And with respect to this event, has assumed an attitude that plainly indicates, settled Conviction, joyful Hope, earnest Longing, and bold Avowal.

Led by "*the Spirit,*" we can notice that "*the Bride*" has assumed, in reference to her Lord's coming, an attitude of

* Barnes observes, with regard to this verse, that "Come," means "come and be saved," and adds, "the construction *demands* this interpretation." Bengel's note, however, is to this effect:—"'Ερχου" "veni," in eo quidem cardo rei vertitur—ut fidenter, atque cum gaudio, et audire queas το venio; et το veni regerere. Quodsi nondum hoc adeptus fueris—ut consequaris—"cura." Jesus cries 'Ερχομαι! and the universal reply should be 'Ερχου!

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settled conviction, and feels that it is certain. There was a time, when the believer, though he did not positively disallow, far less gainsay, the assurance of his Lord's return, was quite willing to keep it in the shade, and very apt to surmise that it might prove rather the offspring of hope than the dictate of wisdom. The consequence was, that whatever might be the phraseology he made use of, there was nothing like a deep examination of the evidence on which it rested: nothing like a definite assurance of its truth; and nothing like a daily recognition of its nearness, and reality, and grandeur. It was enough if he cast a glance at death, and spoke of a judgment-seat, and was awed by eternity. Seldom did he bid himself remember, "Jesus comes!"

No sooner, however, has he entered upon the privileges of grace, and allowed the Spirit to lead him into *all* truth, than the believer's apathy is exchanged for earnestness, and his doubts give way to conviction as to the appearing of the Son of man. He sees that *Scripture* predicts the event, and he will not deny what is written. He sees that Jesus is literally a prophet and a priest; and he is fain to allow that as literally too He must be *a king*. He sees that from the beginning *the Church* hastened forward to this consummation; and he loves to feed on the same pasture with "Enoch, the seventh from Adam," and John, the last of the apostles, and with Polycarp, and Ignatius, and Justin, and Augustine. He sees that *the ills of earth* will not be redressed till the Son of God once more treads its soil; and he anticipates the era as not more indisputable than propitious. He sees, too, that for *himself* there is great blessing connected with the return of his Master; and most cordially does he embrace the promises on which this hope is built. He has many prejudices to contend with, and not much sympathy to aid him: nevertheless, the Bible-reading and the Spirit-taught believer looks onward to the coming of the Son of God with *settled conviction*, and triumphs in it as "a hope that cannot be put to shame."

But, led by "*the Spirit*," we can remark, that "*the Bride*" has assumed, as to the coming of Christ, the attitude of *joyful hope*, and is ready to hail it as the day which will set her free from a world of delusion and evil. As the believer walked in vanity, he made the earth his residence, and sought rest only there. He had relations according to the flesh, and was satisfied with the shows of time. He was attached to the world, and found its indulgences sweet to his taste. He loved the pleasures of life; and so long as he could gather these, he would repair to no other field. "God was not in all his thoughts."

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But these early ties have been severed; these carnal friendships are abjured; these delusive phantoms cheat him no more. The believer has yielded up his heart, with all its affections, to the heavenly Bridegroom, and sees no idol here that may compete with Him. Everything around may look gay and fascinating, but he who has drunk from "the cup of salvation" feels that all the world can offer is neither adequate to his wants, nor congenial to his taste, nor worthy of his destiny. The sun shines, and the flowers are blooming, and there is music in the air; but the child of God is still able to say that the earth is polluted over all its regions, and that its joys vanish swifter than they shoot, and that there is no eternity in aught it can bestow. Accordingly, with *joyful hope* the Church turns away her eye from all that lies around her, and "desires rather to depart, that she may be with Christ." She has risen above these clouds, and sits on high,—calm, devout, triumphant, waiting for her Lord. Beneath her is the earth, with the elements of destruction mustering rapidly within its depths; and soon shall the voice of the archangel wrap the whole in flames. Yet she is not sad, but only wearies till the hour is come. Maintaining her attitude of *joyful hope*, she reaches forward to that still and blessed inheritance, where the sky is ever cloudless, and the ground uncursed, and sings aloud, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. The Lord of hosts is with us. The God of Jacob is our refuge."

Led by "*the Spirit*," we would also add, that "*the Bride*" has assumed, in regard to the coming of Christ, an attitude characterised by *earnest longing*, and which evinces her desire for it as essential to her perfection. Until "the Bride" has been led into the pavilion of her Lord, she is beset with temptations and exposed to dangers,—harassed by misfortune and poverty, by sickness and reproach, and a thousand wrongs. But beside all common disadvantages and perils, she has causes of sorrow peculiar to herself, which she alone can suffer, and she alone can feel. Has she not "an evil heart of unbelief" crippling all her efforts, and poisoning many of her joys? Has she not Satan to contend against, as watchful as he is malignant? Has she not a cold, selfish, hostile world to pass through? Has she not "the fear of death" covering her path with thickest gloom; and beyond death is there not the corruption of the grave? All these things are against the believer; and our perfection is scarce begun till Jesus appears to vanquish our

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enemies, to heal our wounds, to fashion us after his own image, and open to us the mansions of glory!

With *earnest longing*, then, "*the Bride*" lifts up her voice, and cries, "My soul waiteth for the Lord: more than they who watch for the morning." She stands upon a bleak and desolate cliff. It is night; and the deep rages at her feet. But let "*the Bridegroom*" look forth as the morning, and where is the darkness? and where is the tempest? Where is the voice of sorrow or a trace of sin? He beckons her from the land of her exile to the rest of her home. He carries her beyond the taint of defilement and the reach of woe. "He bringeth her to the king in raiment of celestial needlework, and all glorious within. With gladness and rejoicing he brings her, and she enters the palace of her king." No wonder, then, though the believer is in the attitude of one looking through the mists for an expected friend, and, with all the fervency of impatient eagerness, asks, "Why is his chariot so long in coming? Why tarry the wheels of his chariot?"

May we not once more learn, that, led by "*the Spirit*," "*the Bride*" has assumed, in reference to the coming of Christ, an attitude of *bold avowal*, and makes no concealment of her assurance and desire? "The Bride" is not ashamed either of her husband or her inheritance. Neither does she attempt to hide her dissatisfaction with this present state, or stifle her sighings for a brighter day. On the contrary, she openly avows her attachment to Jesus, and her assurance of seeing Him. To all about her she acknowledges that she is "a stranger" and "a pilgrim," set out from Egypt, and bound for Canaan. Ever does she repeat, "I know that my Redeemer liveth:" but with joy she hastens to add, "and at the latter day He shall stand upon the earth." In the secret exercises of devotion, the believer realises the influence of this hope. In the sanctuary, every ordinance invigorates this desire. When mingling with the faithful, he loves to remind them of their common expectation. And even the world must at times hear from his lips what his soul longs for.

No doubt, "all things continue as they were," when the great flood had passed away. And it would seem as if age after age only added to the strength and endurance of our system. There is no symptom of exhaustion in the bright Sun, which we are told "shall be darkened." There is no change in the quiet Moon, which is "to be turned into blood." There is no decay of swiftness in the restless Stars, which "must fall like shaken figs." There is no wrinkle in the wide Firmament, which we expect to see "folded up." There is no yielding in

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the steadfast Earth under our feet, though it "shall be dissolved." And so the believer is asked in derision, "Where is the promise of His coming?" But planting his foot on the volume of immutable truth, he firmly tells sceptic and scoffer, that only a little while, "and the heavens being on fire shall be dissolved, whilst the elements too shall melt with fervent heat;" that out of the vast ruin there may emerge "the new heavens and the new earth, wherein dwelleth righteousness."

Such is the attitude of "the Bride," in regard to the coming of Christ, as our text does most plainly bear. The Church believes it—expects it—longs for it—proclaims it. *Ἔρχομαι*, is the cry of the Bridegroom, to cheer his fainting Bride. *Ἔρχου*, is the cry of the Bride, to speed the loving Bridegroom.

But if "the Spirit and the Bride say, Come," we may pause and think, *here is a ground of hope.* It requires neither the calculation of dates, nor the aspect of the times, to witness that Jesus will come. For, has "*the Spirit*" ever been prompting the Church below to invite her Master back? So often as believers have met around the Table, have they cried unto their Lord to make haste, with the bread and the wine in their hand? And the redeemed on high, have they ever ceased to remind their beloved of His promise and beseech Him to return?—*then,* Jesus will come! Jesus must be near! The heathen may rage and the infidel plot; the Jew may scowl, and Antichrist wax fierce. The nations may break the bands of the anointed, and the uncircumcised feel sure that the ark will soon be in their hands. Nevertheless, the Deliverer will hear the intercession of His "Bride," and appear as she has so fervidly besought. In the hour appointed He will make bare His arm, and set the world to rights. He will rebuke the enmity of His foes, and scatter them in His wrath. He will slay the false prophet, and pour out fire on the seat of the beast. He will trouble the votaries, whilst He razes the strongholds, of Mohammed and the Papacy, making alike desolate Constantinople and Rome. He will lift up the head of Judah, and crown the heights of Jerusalem with a temple fairer than that of Solomon. His Church He will exalt with a mighty hand, and righteousness He shall establish to the ends of the earth!

Cry on then, Bride of the Lamb! Cry, ye saints of the wilderness! Cry, ye heirs of the kingdom! Cry, every believer in the flesh! And let the ransomed in glory cry,—that by our loud cries we may hasten the coming of Him we long for!

If, however, "the Spirit and the Bride say, Come," we may

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pause and think again, *here is no small benefit of the Table.* How apt is the believer to forget that the Lord will come back, and how much we live as if the heavens would retain Him always! But the table is not more the memorial of His death, than it is the pledge of His return; and if the Sabbath attests that the Lord is gone up, the bread and wine cry aloud that He will descend. Most gracious ordinance! for here I travel between Calvary and Tabor! Here I grasp the Cross of pardon: and here I descry the throne of triumph! Here I see that "same Jesus" who bore my shame and agony, raised above all tribulation, and ready to come forth to conquer and to reign!

But when it is written "the Spirit and the Bride say, Come," let us pause and think, here is *a rule of conduct.* It is not all who pray "Thy kingdom come," who belong to Christ, and will welcome Him; but they only must be counted as saying in truth, "Come, Lord," who at the same time "make plain paths for His feet;" strewing not only their garments in the dust, but their very hearts. Not merely waving palms, but bidding all creation hail His approach. One may have Christ's advent often on his lips; but it is not likely that we should desire Him "to subdue all things," if we are not using every means for the diffusion of His truth, and the accomplishment of His will. Oh, no! but if "Christ be indeed formed within us the hope of glory," we must feel interested in His victories, and rejoice over every trophy that He wins. We must remove all stumbling-blocks from the way of sinners, and show them how wide open the door of mercy stands. We must cast our substance into His treasury, and rather impoverish ourselves than delay His progress. We must toil as well as give; we must strive as well as toil; we must fight as well as strive; we must endure as well as fight. And let nothing be refused by which our Lord may either announce or prepare His return. Yea, let us rejoice in any event, and gird ourselves for any work, and submit to any privation, and welcome any chastisement, which may serve to hasten or to herald the advent of our King!

We read "the Spirit and the Bride say, Come." And it is then added, "let him that heareth say, Come." Let us then pause and think, *here is a test of state.* It is easy to say, "Lord, Lord!" and anticipate the kingdom as surely ours. Let it, however, be borne in mind that they only can be acknowledged as "the Bride" who feel dissatisfied with this world of sin; that only they are believers who have no rest, unless when imploring "the Deliverer to gird on His sword." Well; is this our frame, and is Jesus taking more rapid strides in answer to our prayers—for the fulfilment of our hopes? With longing

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heart, and weeping eye, do we oft turn to the heavens, and say to Jesus, "*Come, Lord?*" Do we with sadness and fear survey the earth now so confused, and the waves of the sea beginning to roar, and say to Jesus, "*Come, Lord?*" Grieved and alarmed when we see the Church "on the mountain of leopards," her adversaries so strong, so fierce, do we say to Jesus, "*Come, Lord?*" When the taunt of the gainsayer waxes loud against Christ and His Word, as if the one were untrue, the other unholy, do we say to Jesus, "*Come, Lord?*" Do we feel our bonds of sin so heavy that we are scarce at rest till the last link be broken at the gate of Paradise, and say to Jesus, "*Come, Lord?*" Then we are the children of Faith: the heritage of Emmanuel: "the Lamb's wife:" "*the Bride!*" But who say, vex us not with such speculations, they profit us not? Who imagines that Jesus would, by His coming, only check the streams of happiness that now run among the valleys? Who are persuaded that all present evil will mend itself, and deem it enthusiasm to connect the prosperity of earth with a millennial throne? Who is it that dreads, rather than desires the day which, closing this dispensation, will usher in the era of righteousness? Alas! of them, let us with love, but precision and emphasis, declare that they are without hope, without faith, without life!

Part II.—Its Bearing on the World.

"*Venio!*" that is the promise given from the throne, and echoing over all the earth. "*Veni!*" that is the prayer sighed up from the wilderness and ringing through the wide heavens. Hitherto, Jesus cried to the sinner, "*Veni,*" and the sinner replied, "*Venio.*" But now it is Jesus who exclaims, "*Venio,*" and the believer responds, "*Veni.*" Heaven used to plead with earth, but earth is now pleading with heaven. With great love the Bridegroom sought His Bride, though she fled away from Him; it is now the Bride who, with longing and desire the most vehement, seeks the Bridegroom.

But having seen the attitude which, under the influence of "*the Spirit,*" *the Church* has assumed in regard to the coming of Christ Jesus, as suggested by the clause, "the Spirit and the bride say, Come," let us proceed to show THE DUTY required of the world, with respect to the same crisis, from the words that follow, "And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

When Emmanuel gives the admonition, "Let him that heareth

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say, Come," He no doubt means that every *believer* who has heard the loud cry, "*Come, Jesus, come*," sounding evermore, alike from the silent Word and the living Church, should join in the expostulation and hasten the event by his prayers. It is true that there are followers of the Lamb, who do not realise the advent of their King, or who place the glorious consummation so far out of sight in the chronology of the future, that it is more allied, in their experience, to a speculation than a belief, to a peradventure than a hope—might we not say, a dream? But such must consider the import and solemnity of this injunction, "Let him that heareth"—heareth the strong cry of the Universal Church—"say also, Come;" and bear in mind that there ought to be no believer in the death of Jesus, who is not likewise a believer in His advent.

But beyond this reference of the words, "Let him that heareth say, Come," there is an obvious application of them to *all* without exception; and they undoubtedly enjoin the whole earth to assume the same attitude with the Church, by recognising the same truth. The man who knows not Christ as his Saviour cannot, indeed, wish for His presence. But has the prediction of Christ's return been announced to you? Have you "*heard*" that Jesus comes, and that the Church is praying for His coming? Then are you invited to join with the "Bride" in her settled convictions as to that event. With her are you bound to long for it as the period when Satan shall be placed under restraint, and "for a thousand years" this weary earth shall have rest. "Every one who heareth must say, Come." It is the believer's happy privilege, and if he does not say, "Come," it will be his loss. It is of every human being the certain duty, and if any one does not say, "Come," it will be his sin and condemnation.

It is asked, and well asked, how can a man pray for what he dreads? how can he hasten on what he rather would avert? And it is impossible, we admit, for him that is not at peace with God, whose heart has never been renewed, to whom Christ is no Saviour, to long for the hour when the clouds shall gather, and the Son of man appear. What, then, is to be done? God insists explicitly and authoritatively, "*Let every one* who heareth" —that Christ comes—"say, Come." But ten thousand times ten thousand "hearers" do not want Christ to "come," for they don't love Him; they don't know Him. What, then, is to be done? The solution is not far to seek, the expedient is laid down in our text; for is it not there shown, taught, exacted, "Let him that is athirst, come. And whosoever will, let him take the water of life freely?"

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1. By "*the water of life*" that is spoken of here, we must understand all the blessings of salvation purchased by the death of Christ, and which will be consummated at His return. What suits my nature, that is "*water.*" What will satisfy me for ever, that is "*the water of life.*" And where is this "*living water,*" this suitable portion, this immortal felicity, to be found, save in that coming of Jesus Christ, which will give us a perfected soul, a risen body, a city of rest, a sceptre of dominion, a crown of glory, an eternal duration of bliss? These are the streams that flow from the throne, and water paradise. This is "*the living water!*"

2. Whether he is conscious of it or not, every man needs this "*water.*" Nothing but this "*water*" will give him satisfaction; it is this "water" he is always craving for. Every man has "*a thirst,*" which only the coming of Christ with all its issues will quench and lay for ever to rest. At the same time—as we have already acknowledged—no man in his irregenerate condition can either desire, or be entitled to, the blessedness that will follow on the manifestation of Christ, and which would be "*living water to his thirst.*" But such being the case, the unconverted man must seek to understand what prevents him rejoicing in "the hope of glory," and get his hindrances removed, by laying hold of Christ, and receiving the Spirit. For is not this the admonition, "Let him that is athirst, come?" It is no longer as in the previous clause, "*Say,* Come,"—it is "*Come,*" addressed not to Christ, but to the sinner. The man does not now invite—he is, on the other hand, invited. We do not cry to *Jesus,* Come to us! but Jesus cries to *us,* Come to Me! It was our *guilt* which lost us the favour of God, and estranged us so hopelessly from Him. And as none but the incarnate Son of God who died on Calvary can expiate guilt, we must by faith "*come*" to Christ; we must receive Jesus as the only sacrifice for sin, and feel nothing between us and wrath save the blood He shed. Out of Christ, we can only tremble before our Judge, and have no desire to meet Him; but when we "believe," the whole passion of the cross is reckoned to our account, the righteousness of God covers us, "and arrayed in beauty not our own" we shall be deemed a fit "Bride" to the Lamb, admitted as a worthy guest at the marriage supper. Yet not till *sanctified* is a man prepared for heaven; and, therefore, *another* provision to be made by us against the coming of the Lord, is to receive the Spirit, that through His indwelling the body of sin may be destroyed. If, however, we are both *justified* by Christ, and *sanctified* by the Spirit, then how sweet it is for us to think that we will not stay always here, amid the thorns and briers! How

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sweet to remember that after we have fought and overcome, we shall inherit a world whose loveliness can never perish, and whose citizens shall never fall! Having come to Christ, I no more fear lest Christ should come to me; but I long for the day when the heaven shall open with a great noise, and the Son of God descend.

Here, then, is the first and grand *duty* of the world in regard to the coming of Christ. Knowing that he is "*thirsty*"—knowing that his "thirst" can only be ended by "*the water of life*"—knowing that "*the water of life*" is nothing else than the eternal kingdom which Jesus will set up at His return—and knowing that he can alone get possession of the glory his nature craves, by claiming the pardon his guilt requires, the unrenewed man must come to Christ by faith, and be made one with Him! "Let him that is athirst come!" Never till we are *glorified* shall we cease to "*thirst;*" but unless we are *justified* and *sanctified*, how can we be *glorified?*

3. The question now arises, But is "*the water*," "*the water of life*," accessible? Is it at hand? Is it free? Might I, even I, draw near, and drink, and slake my thirst? You may. For mark how Jesus speaks—"Let him that is athirst, come." The words are full of consolation, for they really are to this effect, Let him that "is thirsting"—ὁ διψῶν—"the thirster"—let him "come." No merit is required; no preparation is exacted. If we are only needy; if we only have a consciousness of want; if we only are yearning after something better than yet is ours, we are welcome to the fountain of life everlasting. Man! art thou "thirsty?" "Come at once to Jesus." Thy "*thirst*" is preparation and warrant enough.

4. Even when we "*do* thirst," we are not quite sure. We are afraid to decide whether we be desirous of the salvation that Jesus will bring in. And, therefore, is it most graciously added by Him who loves our souls, "Let him that *wills* take the water!" Nay, the encouragement is more ample, more definite still, for the appeal runs even thus, "Let the willing"—ὁ θελων—the willer—let him drink! We may be ignorant as to whether we have "*the* thirst," *the* desire, *the* appetite, *the* avidity, for coming bliss, which is here spoken of. But we can scarcely be at a loss to say whether we would *consent* to being saved; whether we would accept of mercy; whether we "are willing" to be glorified with Christ at His coming. Accordingly it is proclaimed that whatever be our guilt, or defilement, or weakness, or ignorance, or ingratitude, or obduracy, if at length we only will *not refuse* to be blest, we shall be blessed. Only let a man "*will*" to drink the "water of life," and he may

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hasten to the spring; for over the gate of our Bethesda we read this inscription—clear and bright—"He that *wills* let him take!" "*The willer*" is welcome.

5. The man who "*thirsts*" may not allow it, or, allowing it, may wonder if it is right "thirst;" if it be "thirst" enough—his thirst. And so it is added, he that "*wills.*" But the man who "wills," may begin to look inward for some quality, and fancy that something of peculiar force or merit is demanded. And so the invitation is made to run—"*whosoever* wills." To put the offer of eternal blessedness on the very widest foundation, and thus lay the blame of a sinner's rejection wholly, absolutely, incontrovertibly on himself, it is assured that "*any* thirsty soul," "*any* willing soul," is invited and welcome. To no man without "thirst," against his "will," is the promise made. Yet to all men—to each man that has "thirst," who has "will"—God tenders His love; and not one individual who "hears" the tidings is exempted from the offer. "*Whosoever* thirsts; *whosoever* wills!" It is I, and it is you! It is that man and that woman, and these children too. It is the apostate, worse than Judas; and it is the professor, not "far from the kingdom;" it is each inhabitant of London; it is every citizen of Great Britain; it is all dwellers on the broad earth! Yes! It is *all*—*all* in the most unrestricted sense. Even *all* and *each* out of hell are invited, and besought to "*take the water of life.*"

6. Nor is it said that we have a channel to cut, or a pool to dig; but we have just to "*take* the water." It is gliding at our feet; it is dropping on our lips; and we have nothing else to do than "*take it.*" What wayworn traveller would ask for more than this—clear water—an abundant supply,—and all within reach? He halts, he stoops, "he takes," and his "thirst" is gone! Even so with life eternal! The fountain is at your side; it runs over; it sparkles in the sunlight of Heaven! *Oh!* "*take,*" and be at rest. Pause—kneel—drink—and it is enough. It is glorious "water" this "water of life;" but it is yours simply for "*the taking.*"

7. Nevertheless, as you stand at the wondrous stream, all at once, as the vessel is at your parched lips, the thought comes over your mind—"But I have no money to pay for all." And you are on the very point of retiring from the margin of the spring. At that moment a voice is heard, full of grace, bidding you "take the water *freely.*" Yes! unconverted friend, "*thirsting* unto death," *thirsting* for life eternal, all you need is here; and the price of it was paid nineteen hundred years ago on the terrific cross. *Take* it then! But take it "*freely.*" Thou

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canst not purchase glory—thou canst not redeem the lost inheritance. This, however, is not laid upon thee; but what is laid upon thee is *this*, that thou wouldst do nothing—that thou wouldst offer nothing, for thy salvation. "Ho! every one that thirsteth, come to the waters! And even he that hath no money, come—buy—eat. Come, buy wine and milk without money and without price!" Let all "*come*," then, and do as God enjoins. "*Take* the water"—just "*take*" it. But "take it" as a mere gift—take it "*freely*," and it is thine. Thine, my friend, is "the water" that will surely quench thy thirst. Thine is "life"—at the coming of Jesus Christ our Lord—that shall live for ever!

More than we have said to arouse and deliver the ungodly we cannot say. And so we draw to a close by calling on all to prepare this very moment for the return of the Son from heaven. O man out of Christ! we have told you that here is not your rest; we have told you that Jesus is ready to come; we have told you that in an instant, the heavens and earth may be wrapt in flame! But we also have told you that Jesus who died for sinners, and loves them unto the uttermost, is at your side, and cries, "*Come*"—"*Come!*" with all the urgency of an unfathomable love. He bids you draw near to Him and wash in His blood. Yes! Jesus cries to every one that "hears"—"to every hearer"—*ὁ ἀκουων*—come to my cross. And will any go on their way unmelted, unmoved, by grace so infinite? "House of Israel!" *will* ye die? Heirs of immortality! will ye judge *yourselves* unworthy of eternal life? Is heaven not worth securing? Is hell not worth escaping? And is not Christ the way; is not Christ the door? And is not this Door of salvation open day and night? Is not this Way to glory free as the light that shineth from the sun? Yes! "All things are ready"—ready just now—altogether ready; and "*whosoever wills*" may enter the city!

Enter in, then, all of you. Man! the foundation of thy carnal hope is crumbling away hour after hour—washed down by the lapse of time—and in a moment mayest thou be sinking amid the flames of wrath. To-morrow may dawn upon thee pale in death! This night may a soul pass within that line beyond which the beams of grace never fall! Perhaps, at this instant, some bold sinner has his foot lifted up over that awful step which, if taken, will separate him for ever from the Blest, and bind him for ever with the Lost! Pause, then, dear friend! Pause ere another moment passes by! Pause on the very edge of hell! Pause at the command of the living God!

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ART. VI.—THE SONG OF SOLOMON ILLUSTRATED.

IN the arrangement of the books of the Old Testament, this "Song of songs" generally occupies the place next "Ecclesiastes," perhaps designedly, to show us at once the broken cisterns and the fountain of living waters. Ecclesiastes shows the former, this Song shows the latter. And it is the fountain of living waters within reach of the creature and the sinner, as may appear by the very fact that, instead of the name of God occurring from time to time, as one might have expected in a book that is meant to lead us to God, and to His very heart, it is the Mediator, the Saviour, the Messiah, all throughout, conversing with His redeemed Church.

The *first two chapters* present to us *seven parabolic scenes*, and these we propose to illustrate in this paper. The truth for the soul which is furnished to us under this form will not be the less acceptable when we have ascertained the form which it seemed fit to the Holy Spirit to use for this end. We wish to look at the cabinet first, then the jewel—the basket first, then the fruits it brings.

Verse first is properly the title, and that title reminds us at once of both past and future. "THE SONG OF SONGS, WHICH IS SOLOMON'S." The Old Testament has expressed excellency and superlative quality in this form, in such well-known phrases as "the *Holy of holies*," a holy place within a holy place, the inmost heart of the sanctuary; and "*Heaven of heavens*," (Ps. lxviii. 33,) the very heart of heaven, and its innermost recess. The New Testament has adopted the same phraseology, for who does not remember the name "Lord of lords, and King of kings," in Rev. xvii. 14, repeated thus in chap. xix. 16, "King of kings, and Lord of lords," proclaiming Christ as in very deed possessing all, and more than all, that ever king or lord aspired to possess! And now here we have a song to His praise, and it is "the Song of all songs"—none like it in its excellent qualities, none like it in reaching the inmost heart of man, for it comes from the inmost heart of God. Such a song, dictated by the Spirit, who alone can worthily set forth Christ in His Person, and in His ways, is sent to us by the hand of *Solomon*. The wisest, richest, and greatest king of his day is selected as the messenger to bring it to us; for it is this great king of Israel who is commissioned and prepared by the Spirit to utter the mind of God to man in this song,—a man once immersed in the loves of earth, but a man who was afterwards enabled above other men to taste and enjoy divine love and divine fellowship.

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FIRST PARABOLIC SCENE.—*The Bride is supposed to be on a visit to the city of the Bridegroom, and is received in the Palace Hall.*—(i. 1–3.)

Betrothal, among the Jews and other Eastern nations, placed the bride in a relation as binding as actual marriage; so that thereafter was no one who did not look upon the two parties as husband and wife, though they had not yet been actually joined together. A betrothed one, on this account, might express her love with all freedom and without embarrassment, just as if already the marriage were over. On the Continent, in our day, it is common for the betrothed to have much intercourse in visiting and journeying together, such as is not accorded among us to the parties till after marriage. We must carefully keep this fact in mind, in regard to the betrothed, if we are to understand this song in its style and structure. Indeed, we are inclined to understand 1 Kings iii. 1 as capable of being thus explained; for Solomon there "contracts affinity" with Pharaoh, and next "takes Pharaoh's daughter, and brings her into the city of David, until he has made an end of building his own house."

The Betrothed Bride, then, is here represented as on a visit to the city and palace of Him to whom she is espoused. She is telling Him her heart, as they walk together toward the palace. Under this form the Church's love to her Bridegroom is shown forth.

"*Let him kiss me with the kisses of his mouth;*
For thy love (looking right in His face) *is better than wine,*" (ver. 2.)

There was no need of naming Him by name; it is far more expressive to take for granted that there was but One person who could be meant, as in Ps. lxxxvii. 1, "*His* foundation;" John xx. 15, "If thou hast borne *Him* hence." A soul, a saved soul, looks up to the throne, beyond all beings and objects, in calm, adoring, meditative communion. "Let Him whom I desire above all beings kiss me," give me the tokens of His most intimate friendship and sweetest affection. One of the fathers paraphrases it thus; "I am tired with receiving His tokens by patriarchs, lawgivers, prophets. I cannot longer endure the flame of love. He promised He would come Himself."

In a bustling age like ours, it is seasonable to call attention to this communion of the soul with Christ, so heart-filling, so heavenly, so really a foretasting of glory. "*Thy love is better than wine,*" *i.e.*, better than all that men please the senses with. Why are we so seldom enjoying it, if we believe this to be true?

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Can many in our day say, as Halyburton could say, "My soul had smiles that almost wasted nature?" Men of the world, lay aside your music and dance, your wine and mirth; there is reality in the love of God our Saviour beyond expression. God pours out His heart to men in His beloved Son.

But now the betrothed ones are supposed to be moving on to the palace. We must notice, too, that the Bride, in speaking, sometimes speaks singly, as if she were alone, and sometimes associates herself with her attendants, putting them forward. Hence, as they walk together, she says to the Bridegroom, "*Because of the savour of thy good ointments, (thy name as ointment poured forth,) therefore do the virgins love thee.*" These virgins are her companions, attending on her. And then follows, "*Draw me,*" lead me on, (Judges iv. 7, Ps. x. 9,) immediately followed by, "*We* will run after thee;" I and my companions will be too glad to come on after thee. Indeed, it is perhaps better rendered thus; "*Draw me,*" addressed by her to the Bridegroom, and then, "*Let us run after thee,*" spoken in their name, with her eye all the time fixed on Him. And then, with one accord, they utter their joy in language which the believing soul in every age has appropriated and applied; "*The King hath brought* ME *into his chambers,*" and yet not me only, my companions also. "WE will be glad, and rejoice in thee; we will remember thy love more than wine: the upright love thee;" that is, all upright ones, all who judge of things by a right standard, love thee.

This is the first parabolic scene, and so they pass into the palace hall. And in this form we are taught how, in the view of our God, love to Him, our heart's whole love, is to be expected, and is essential to communion. They who love not, know not communion with God. In this busy age, is there not reason to fear that believers do not (so to speak) take time to love God? They do not take time to enjoy loving communion with Him; for even our hymns of praise, and public seasons of worship, do not give us time for *this* communion which the Bride enjoys. No, we must take time, and retire from the excitement of real Christian society, if we are to know, by the Holy Ghost in us, this rapturous, yet calm and solemn love toward Him whose love to us kindles it all, and kindles it more and more every time we gaze. But it is in the days of the kingdom that we expect to know it all.

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SECOND PARABOLIC SCENE.—*The Bride tells her past history, when first she met the Bridegroom.*—(ver. 4–6.)

Here it is well for us to try to ascertain who the persons are to whom the Bride, sitting in the palace hall, speaks about past events. It seems as if for a while her Bridegroom had left her alone in the hall; whereupon some of His attendants gathered round her, and to them she condescendingly relates something of her past life, modestly and condescendingly, in order to enhance her Bridegroom's generosity and love. In this way, we may suppose, the song introduces parabolically *the angels* as listening to the story of the redeemed. "*The daughters of Jerusalem*" are *natives* of the city; the Bride was not a native; and so those "daughters" of the city may well represent *angels*, who were never strangers and foreigners to God, but born there. And we know how angels delight in the history of the redeemed and the things of their Redeemer, "which things the angels desire *to look into*." (1 Pet. i. 12, *παρακύψαι* means, *stooping down and looking*, as Peter himself did at the sepulchre, John xx. 5.)

The Bride, then, sitting on her prepared seat, tells the Bridegroom's attendants the astonishing kindness of their Lord. She tells what He did for her when she was a mere shepherdess, like Rachel or Rebecca. (Gen. xxiv. 15, and xxix. 9.)

"*I was and still am black*" (שְׁחוֹרָה,) there was no fairness, no beauty in me, and yet you see "*I am comely.*" I was like yonder dirty tents of Kedar, and yet I am arrayed like the rich embroidered palace curtains of King Solomon. And do you know how this came to pass? And as she says this, they press nearer and nearer, interested and pleased; but she says to them, "*Look not on* ME;" for I am as I said to you before, and more than I said, for in truth "*I am very black,*" (שְׁחַרְחֹרֶת.) By birth I was so, being the daughter of one who was so, and then besides "*the sun scorched me with his beams,*" (Gesenius,) as I fed the flock of my father, and drove it to the wells in the heat of the day. More than this still, my heart was well-nigh broken. For when I, thus tending the flock, and caring for domestic affairs, was met by my Bridegoom, and sought by Him in marriage, my friends resisted the proposal. I was not treated as Bethuel and Laban treated Rebecca, nor even as Rachel and Leah were treated; but rather I was envied and taunted, *q.d.*, "*You* aspire to be the bride of such a one! *You* look thus high!" And they said in their envy, "Thou shalt not go, but shalt remain here helping us." And so *they set me to keep the vineyards*, to watch them and protect them from foxes, and

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to gather the fruit. But let me tell you that I did not yield to them. "*The vineyard assigned to me I did not watch.*" I would not obey. I left all for my Bridegroom!

Such is the clothing of the scene. How naturally a believer translates this into his own history; for it is at once the history of the Church and of every member of the Church. The believing soul often recalls to mind his original state, corrupt, unholy, serving divers lusts and passions, intensely vile; as Paul did thirty years after his conversion, calling himself the "chief of sinners." The believing soul, in the same spirit as the Bride, desires not to draw attention to himself. "Ye men of Israel, why look ye so earnestly on us?" (Acts iii. 12.) Conscious of continual unworthiness, conscious, too, of the world's unhappy influence over them, and of their most defective walk, unworthy of their vocation, and of the God who called them, they wish to be left in the background, that the Bridegroom may attract the eyes of all. From the first they made up their mind, by the grace of God, to "forsake their father's house and their own people," (Ps. xlv. 10,) disregarding the taunts and scorn of worldly friends, because of Him who has won their heart. They will no longer be entangled and detained by paltry objects, the vineyard-employments of earth, which the world would fain bind them to. They have loved the Lord, and after Him they will go, for He first loved them.

THIRD PARABOLIC SCENE.—*The Bride in a reverie goes back to the remembered meeting-place.*—(ver. 7-11.)

At this moment the Bridegroom re-enters. The Bride is still musing on former days, and seems at the sight of Him to have her thoughts brought to a point. Speaking, therefore, in the language of former days, when first they met, she draws out His affections, as well as expresses her own, by calling up a scene of those days when they first met each other. It is as if Rachel had some day touched Jacob's heart by going back on the past, presenting an old scene as new, recalling the trysting-place, where they appointed to meet each other at the hour of noon, when flocks and shepherds rest. Like a snatch of a pleasant song, her words are a quotation from her own loving discourse in those days—

"Tell me, O thou whom my soul loveth, where thou feedest,
Where thou causest thy flock to rest at noon;
For why should I be as one that turneth aside by the flocks of thy companions?"

And His words in reply are a fragment of His loving words in

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those days, to this effect:—"You would fain make sure of a meeting, for to go away with the companions would not satisfy thee who longest after thy Bridegroom. Well, thou surely knowest the meeting-place, and only askest for love's sake that thou mayest hear me tell thee."

"If thou knowest not, O thou fairest among women,
Go thy way forth by the footsteps of the flock,
And feed thy kids beside the shepherds' tents."

Repair at mid-day to the usual place of resort (some well, or some shady tree, some "Plant of Renown," or some sheltering rock;) the tents set up by the shepherds will be a landmark for thine eye; I will meet thee as thou bringest up thy flock, like Rachel and Leah. And then He passes from the former days to the present, saying, "It is not now as it was then, when thou hadst the care and toil of the flock, and wert unnoticed by the companions. Even then, in the lowly attire as a shepherdess, to me thou didst appear all fair." "O my love, I compared thee to the gay trappings and gorgeous caparisons of Pharaoh's royal chariot. Thy fair cheeks seemed to me comely as with rows of jewels, and thy neck as if hung with chains," (ver. 9, 10.) But now let me and my attendants show what we intend for thee.

"We are getting ready for thee borders of gold and studs of silver."

Your attire (he says) shall have the real silver and the real gold; as Ps. xlv. 13, "clothing of wrought gold."

In all this parabolic scene, we find the believing soul's experience and desires. The believing one seeks Christ, Christ himself, not companions; as Mary at the tomb must have her Lord, not angels, far less disciples. Do we not often remind Christ of our first days with Him, and how He delighted to make the meeting easy? At the common well, where others met, we found Him; we came to Him amid the crowd, and in all that assembly none but He and our own soul knew what mutual drawings had begun. To us He had become, "*fairer than the sons of men,*" (Ps. xlv. 3;) and to Him we were "*fairest among women*" (ver. 8.) He regarded us, in His love, as if we had been in ourselves comely and beautiful; and oft He now tells us that He meant never to rest till He has made us real possessors of His fairest gold and highest adorning, "the garment of wrought gold," Ps. xlv. 11,) and all else in keeping, on to the Crown of Glory, when every voice shall cry, "The king's daughter is all glorious!"

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FOURTH PARABOLIC SCENE.—*The admiring survey of the Palace.*—(ver. 12–17.)

We are now in the palace, for ver. 4 brought us thither. The Bride is here, with affectionate eye, looking round on the palace-hall and all its furniture—the table, the spikenard, myrrh, camphire, and other flowers set on it; the divan, the very rafters and ceiling, with the partiality of intense love toward the owner of all. She exclaims (ver. 12)—

"While the King is at his table, my spikenard sendeth forth its smell!"

Signifying that the Bridegroom's presence makes all things enjoyable. His presence is the sun, drawing forth its fragrance from the spikenard. All this is an experience familiar to saints, who often sing—

"The opening heavens around me shine with beams of sacred bliss,
When Jesus shows His mercy mine, and tells me I am His.'

At such seasons our heart responds to His; graces are all in exercise; we can pray, we can praise, we can meditate, we can bask in His favour. We can go on, and say with the Bride, "My beloved (דודי, my *David*) is to me a bundle of myrrh;" not a single sprig of myrrh, but a collection of all fragrant branches; and of this bundle we can say, as she does, "It *lodges*, night and day, in our bosom, displacing all other loves." Yes; "He is a cluster of camphire." The el-Henna plant, with fine white and yellow blossoms, which is used for staining the eyelids, is *camphire;* and Christ is this to us, He imparting beauty to us, giving us the hue of His own loveliness, displacing all else. And as they used to get the very best of this camphire, or el-Henna, "in the vineyards of Engeddi," which is near the Dead Sea, overhanging it and looking down upon it, all the more prized because found in so dreary a neighbourhood, so Christ to us is all the fairer, inasmuch as we find Him in a dreary world, and at the spot where once the curse fell—in a fallen world, and at Calvary!

But it is the Bridegroom's turn to speak out His heart; and He breaks in upon Her discourse by His own:—"Behold, my love, thou art fair! Behold, thou art fair! Thou hast doves' eyes." All fair as thou art, thine eyes need no camphire, (el-Henna dye,) no artificial help to their expression, for they are gentle and moving, casting on me their look of happy dependence.

To this the Bride replies, (ver. 16, 17,) "*Fair!* It is Thou, not I, that should be called fair! Ay, Thou art '*pleasant*'

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too;" expressing in Thy smile Thy complacency and delight, Thy favour towards me. (See נֹעַם, in Ps. xxvii. 4, xc. 17.) In Thy company all is pleasant; "Also our bed is green;" our divan, or sofa, or couch, is luxuriant as a bank of greenest grass (רַעֲנָנָה.) "The beams of our house are cedar-trees, and our galleries are pine;" the cedar and the pine of Lebanon. All the finest wood and best; all desirable, and fortified against decay. And they are alike mine and Thine, for I am soon to share all with Thee. It is "*Our* house!"

Now here again we have Christ and His happy people. To Christ His people are exceeding fair, for He sees them in Himself; and their eye has a dove-like, gentle look, a look of happy dependence, for such is the look of faith. On the other hand, they see in Him everything that can satisfy. In their eye it is He only that is fair; everything that is His is faultless. His table of communion, the chamber of prayer, the calm retreat for meditation that presents Him seated with His own in happy fellowship, has in it more than all the attractiveness and delicious restfulness of the most pleasant couch ever spread on earth. And there is the essence of delight in the thought, "It is *ours!*" that is, It is as much mine as His! "*Our* couch!—*our* house!"—for such is the partnership of Christ and His saints.

FIFTH PARABOLIC SCENE.—*The admiring Survey of the Garden and Grounds round the Palace.*—(ii. 1–7.)

Abroad now in the open air, leisurely walking up and down the palace-grounds and garden, the objects that meet their eye naturally suggest figurative language in which to clothe their thoughts about each other. Any one rambling amid David's "fields," "vineyards," and taking notice of "the increase of the vineyards for the wine-cellars," "the olive and sycamore trees in the low plains," "the herds that fed *in Sharon*," and "the herds that fed in the *valleys*," (1 Chron. xxvii. 26-29,) could scarcely fail to find his language taking form from the objects that had delighted him. And so it is here.

The Bridegroom speaks of the Bride in the language of rural imagery. Beginning with Himself, on purpose to prepare the way, He goes on to dwell upon her excellency. "As for me, I am *the Rose of Sharon*, that grows undisturbed, unhindered, with every advantage, in a fertile soil; I am *the Lily of the Valleys*, growing in the well-watered meadows, and well cared for. My love has not had my advantages, and yet her beauty may well attract every eye. *As the Lily among thorns*, so is my love among the daughters. Even amid thorns, amid vexatious oppo-

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sition, and scorn, and in an uncongenial position, my love is pre-eminent above the daughters around her, and all the more to be admired because all around her are the thorns of the open field." And do we not know that Christ, our heavenly Bridegroom, is set forth here? He, in the rest and glory of the Majesty on High, is (as Samuel Rutherford delighted to write of Him) "the choicest, the fairest, the sweetest Rose that ever the Father planted;" "the Rose that beautifieth all the upper garden of God—a leaf of that Rose for smell is worth a world." He is the Lily, the fairest and most fragrant, never ruffled now in one leaf, or approached by one breath of taint or blight in the heavenly valleys. For this very reason, that such is His repose in exaltation at the Right Hand, He the more sympathises with His Bride's condition among the thorns of the world; He the more tenderly and incessantly watches His saints, and points them out to His attendant angels, to whom (it may be) He often addresses such admiring words as once were spoken in other circumstances:—"Have ye considered my servant Job? There is none like him on the earth." "What went ye out into the wilderness to see? A prophet, yea, and more than a prophet." Oh, blessed sympathy! It is He that says, "My love is like the Lily among thorns." As He is, so are we. "*Lily*" is the name for Bride and Bridegroom, just as elsewhere, "I am the Light of the world;" and, "Ye are the Lights of the world." But all the while He takes into account our position "*among thorns*" of earth; for that very feature of our case enhances His care, if it may not be said to deepen His love.

The Bride replies, "As the apple-tree among the trees of the wood, so is my Beloved among the sons." Others are but wild forest-trees in comparison of Him: He is "the apple-tree," *i.e.*, *fruit-bearing tree*, whether the citron, or ear-apple, or any other such—far, far excelling every other round Him. And then she relates her early love:

> **"In His shadow I was filled with desire, (חִמַּדְתִּי, see Isa. liii. 3)**
> **And I sat down."**

When once she had come under His pleasant shade—the influence of His person and presence—she was captivated, and gladly sat down at His side. The "fruit" (all the produce of this tree, its leaves as well as apples) was sweet to her taste. And then came the betrothal; for He made for her a feast, (in the "house of wine," like Esther's "banquet of wine," Esth. vii. 2; and see Solomon's Eccles. vii. 2,) and there He spread over her "the banner of love;" that is, there He first declared His

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love, and won her for Himself. The thought of this wonderful love, and that happy day when He betrothed her, overcomes her with rapturous delight, so that she cries to her attendants, "Stay me up with flagons, ('cakes,' Gesenius,) support me with apples, (some of His own fruits,) for love has made sick;" "His left hand is under my head, and His right hand embraces me." And saying this, she drops into a gentle slumber on the couch.

At this moment the Bridegroom's eye falls on her. He gazes complacently and admiringly on her slumbers, and charges His attendants to let her rest undisturbed, till she has been fully refreshed after all the excitement of the day. "*By the roes and hinds*"—creatures easily startled if a foot stirs, or a branch is moved by the wind in the grove, when they happen to lie down to rest—by these He charges His attendants, *q. d.*, Even as ye would walk softly, in order not to arouse the sleeping roe or hind, so I charge you, "O daughters of Jerusalem, *not to wake my love till she please.*" This is the true rendering; for it is הָאַהֲבָה—"The Love" who reposes there. Awake her not, till she herself please to arise.

We suppose "*the daughters of Jerusalem*" to represent the angels, as in chap. i. 5, they being born in the city, natives of the great metropolis, to which the Bride has come from a foreign land. Angels "desire to look into these things" of ours; they hear with deepest interest a soul relate how it was drawn by the Spirit to Christ, when it pleased the Father to reveal His Son to one who before saw no beauty in Him. The story of souls saved is, in substance, what we have here. Each will yet tell: "He came near to me, His presence overcame me, I was filled with delight when I saw what He really was; I was too glad to take my place at His side, and accept all He gives, peace, joy, love, and every grace. What a day that day of betrothal was!"

> "O happy day, that fix'd my choice
> On thee, my Saviour and my God!"

Then, indeed, I knew what joy meant; then, the clay vessel seemed unable to bear more. His love was overpowering; for I was embraced in the everlasting arms of God my Saviour! And most graciously has He ever charged His angels, who minister for my good, never to let me dash my foot against a stone; and to leave me ever in full rest under that canopy of love. I am to get such refreshing hours, from time to time, till The Marriage-day arrive!

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SIXTH PARABOLIC SCENE.—*The Bridegroom's visit to the Bride in her abode.*

Yesterday's events are over. The Bride has returned to her own abode—a temporary residence provided for her by the Bridegroom, out of town, somewhere in the hilly country near. She is to be understood as occupied there with ordinary affairs amid her attendants, when she is pleasingly surprised by an unexpected visit. The Bridegroom has come to visit her, and the Bride describes the interview.

"The *voice of my Beloved!*" that ever welcome voice, suddenly broke on my ear. It was indeed He Himself, coming over the hills and intervening heights, and coming with every demonstration of delight, swift and graceful as the roe or hart. In a few minutes, she could say to her attendants, who were now looking out along with her, "*See! He standeth behind the wall of our house!*" And His presence there seems to her like the rich and fragrant blossom of the flowers that gently present themselves at the latticed windows, and are soon noticed and greeted with welcome by those within. "Looking through the lattice, showing Himself like a blossoming flower through the trellis-work." It is thus with Him; He is there, come to invite her to walk out with Him, that together they may enjoy the scenery and converse freely.

"*My Beloved answered* (עָנָה) *and spake to me.*" That "answer" is like the "answered and said" of the Evangelists; it means, He spoke what really met my feelings, just as if I had uttered them and He had replied. And what an outpouring of affectionate persuasion!

> "Arise, my love, my fair one, and come away.
> For lo! the winter is past, the rain is over and gone;
> The flowers appear in the land, and the time of the singing is come;
> And the turtle's voice (*the voice of peace and love*) is heard in this land of ours."

This land, which now is *yours* as well as *mine;* for all in it is your inheritance.

> "The fig-tree putteth forth her green figs, and the vine's tender grape-clusters smell deliciously.
> Arise, my love, my fair one, and come away."

Such is the Bridegroom's invitation to the Bride, that He may prevail on her to roam freely with Him in a romantic region of rock and hill, of vineyard and valley. No fear of storm or rain, it is all over now; no want of what is pleasurable, it abounds on every side. Is our Bridegroom, Jesus, not to be found here? Just like this visit are Christ's hours of communion with us,

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when He surprises us with His near presence, shedding His love abroad in our heart, inviting us to the freest intercourse. For, (says He) wrath is for ever over to you, winter and storm have passed on me, never more to fall on you; it is all singing and peace, and everything that betokens blessing and favour. There is promise of coming fruitfulness; hope is bright, and joy may well begin, with endless ages of grace and mercy before you.

If even now all this may be experienced in measure, when He comes to us in our quiet meditation, or at His Supper-table, declaring "no condemnation," not a drop left in the cloud, or rather not a cloud left to drop upon us, what must be meant when, with His Second Coming in view, He invites us to "rise and come away!" Ah! that sound, that voice! It is the Son of God calling on His saints, the quick and the dead, to join Him in entering on the inheritance. "The voice of my Beloved!" shall each saint in the tomb exclaim, when it reaches his ear, as it did the ear of sleeping Lazarus. "The voice of my Beloved, behold He cometh!" shall every living saint exclaim, as He draws nigh in the clouds, showing Himself through the lattice there, and quieting every rising alarm by His "Peace be unto you." Lo! the winter is past; the singing-time is come; the turtle's voice, and not the voice of storm, nor of war, nor of crying, is the voice that fills the earth, which now is your inheritance as well as mine.

SEVENTH PARABOLIC SCENE.—*The Bridegroom's walk with the Bride in the glens and vineyards, and their parting for a time.*—(ver. 14–17.)

The visit has issued in their going forth together to roam among the vines and in the rocky glens, where the sun's rays could not reach them. They converse as they ramble along. It would seem that, coming to some of the "*rocky precipices*," (our version, "stairs,") which the doves frequented, they stand admiring the flight of these doves to their retreats in "the clefts of the rock, and the hidden caverns of the precipices;" upon which the Bridegroom takes up the thought suggested by their disappearance into their hiding-place, and addressing the Bride, expresses His hope that she, His turtle-dove, will not thus flee from His approach. "O my dove, who hast a place of retreat like these clefts and precipices, come ever forth to me.

> "Let me see thy countenance, let me hear thy voice;
> For sweet is thy voice, and thy countenance is comely."

How truly a picture to us of our Bridegroom, who here calls upon His sheltered, or "hidden ones," (Ps. lxxxiii. 3,) to come forth boldly to meet Him! boldly and fearlessly, not as if a storm

were overhead, or a hawk poised in the air above ready to swoop down upon them. Come boldly, assured that your praise, your prayer, your thoughts of Him, your sighing after Him, are all most acceptable; "Sweet is thy voice and thy countenance is comely."

The Bridegroom rambles onward. They meet by the way the huntsmen and the keepers of the vineyard, and to them He addresses His words. It is as if He said to them, "I and my Betrothed have been examining the vines, and we noticed traces of the inroads of the fox, both the younger and the older; see you and get hold of them, that our vines may not lose their rich clusters of tender grapes. Do this for my Betrothed's sake, as well as for Mine."

"*Take you* (אֶחֱזוּ־לָנוּ) *for us the foxes, the little foxes that are spoiling the vines.*" For His Bride's sake, He would have nothing there that even seemed to be hurtful. Nor is it otherwise with Jesus toward us His Bride. He is preparing for the day when we shall enter on full possession of all He destines for us. We hear His voice even now calling on the angels that are "to gather out the tares," and bind them for the fire, to make haste and accomplish their work, preparing earth to be His own and His people's inheritance. "There shall be nothing to hurt or to destroy in all my holy mountain." And of this final result, every deliverance we at present receive from "little foxes," such as our corruptions, Satan's snares, and the world's lures, is a pledge and earnest. Lord, this heart of mine is Thine also (we may say;) clear it of foxes, as Thou wilt clear all earth at last. We may say this, for *His* interest is at stake in the matter; and He has set us the example in saying, "*For us* (for Me and mine) *seize on these foxes, and save our vines.*"

Listening to all that has been spoken in her hearing, every syllable of it bearing on herself, the Bride's heart and eyes fill with rapturous joy, to which she gives vent in the irresistible exclamation—

"My Beloved is mine, and I am His!"

And speaking in pastoral language, which was the style most natural to her, who was once a shepherdess like Rachel, she expresses admiration of the Bridegroom's prosperous and peaceful possessions, in the words, "*He feedeth* (His flock) *among lilies.*" But she is not content with dwelling on the present, however happy she feels in her relation to Him, and in His prosperity; she longs the rather, for these very reasons, for the Marriage-day. This is the meaning of her fervid words about "the day breaking and the shadows fleeing away;" it is the day of their final

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union, a day of cloudless bliss in her apprehension. Yet meanwhile (she adds,) to enable me to pass the intervening period more easily, often "turn,"* come back, at least in thought and desire, toward me; "turn" from other persons and occupations to me. And then tarry not in returning for the final consummation of our union; but like a bounding gazelle, come over the hills that stand between us.

"Until The *Day* break, and the shadows flee away,
Turn, my Beloved, and be thou as the roe,
Or as the young hart, on the *mountains of Bether*."

The "mountains of *separation*" (for so the word signifies) between Thee and me.

It is scarcely necessary for us to point out the resemblance in all this to Christ and His people. In every age, His happy people have taken up the Bride's words as their own, "*My Beloved is mine, and I am His!*" Christ is mine by His own gift of Himself, and by the Father's gift of Him to me; Christ is mine by my acceptance of Him. And I am His; for the Father gave me to Him, and the Holy Spirit united me to Him, and He Himself purchased me and conquered me, and took me as His possession. Oh, when will the marriage-day arrive? This one thing gladdens us in the meantime, viz., He is in glory, feeding His flock among lilies, at the right hand of the Father. At the same time, it seems long till the Marriage-day, *the day of His Second Coming.* What shall we say then as to the intervening days? This at least we shall cry, Lord, turn from thy other worshippers and think on us. Come often and surprise us with happy hours of Thy special presence; and thus help us to put off the time "*until the day break and the shadows flee away, and Thou comest as a roe or young hart over the separation-hills.*"

A prisoner of Christ thus wrote to a companion in tribulation—"Oh, when will we get our Day, and our heart's fill of that love! Oh, time, time, how dost thou torment the souls of those that would be swallowed up of Christ's love, because thou movest so slowly! What would I not give to have time, that lieth betwixt Christ and me, taken out of the way, that we might once meet." Again he wrote—"Faith with love cannot endure a morrow; faith putteth Christ to posting and to leaping over mountains. The fervour of love challengeth time and the slow-moving wheels

* The word סב is used Gen. xlii. 24, of Joseph turning his back on his brethren; 1 Sam. xv. 27, of Samuel turning away from Saul; 1 Kings ii. 15, of the kingdom turned away from Adonijah to Solomon; 1 Sam. xvii. 30, of David turning away from one speaker to another; 2 Kings xviii. 19, of the messengers turning away from their own company into Jehu's.

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of years and months, and reckoneth an hour for a day, and a day for a year." Yet again,—"Oh that time would post faster, and hasten our looked-for communion with the Fairest, Fairest among the sons of men! Oh that the day would favour us and come, and put Christ and us into each other's arms!" Such were the soul-breathings of Samuel Rutherford. And yet once more,—"O day, dawn! O time, run fast! O Bridegroom, post, post fast, that we may meet!" and meanwhile he could say of the Beloved "*turning*" to visit him from time to time,—"I am in as sweet communion with Christ as a poor sinner can be, and am only pained that *He* hath so much beauty and fairness, and *I* so little love." It is thus still that the Bride's heart goes forth to the Bridegroom, "until the day break." It must be ever thus till He return.

Notes on Scripture.

2 Cor. v. 1-4.

The apostle tells us in the foregoing chapter of his *multiplied sufferings* in preaching the gospel to the heathen. In the passage under consideration, he acquaints us with his *reasons* why, in the midst of his severe trials, he does not yield to despair. In ver. 16-18, chap. iv., he looks to the *present results* of his sufferings—namely, the promotion of God's glory, "through the thanksgiving of many," ver. 15; and the benefit derived by himself and by his companions in tribulation from what they endure, by saying, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." In chap. v. 1-4, he comforts himself with the *future blessings* awaiting both him and all true believers, who consecrate themselves to the Lord. "For *we know*, that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Having this assurance and blessed hope, therefore, the jeopardy his life was in caused the apostle no fear. He was ready "to spend himself, and to be spent," in his Master's service; and, being assured of "having a building of God, an house not made with hands, eternal in the heavens," he rejoiced in the event of his present tabernacle being taken down; "willing rather to be *absent* from the body, and to be *present* with the Lord."

Our present body is properly likened to a tabernacle or to a tent, being inhabited only for a short time, and then it has to return to its mother earth, before its being raised to a glorified state.

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Whether this "building of God," of which St Paul speaks in the passage under consideration, is a resurrection-body, or a glorious covering of the soul, given to it *immediately after death*, in which the soul will be *at once* admitted into the presence of her blessed Lord, has been variously interpreted. Most commentators understand it of the resurrection-body. In this case, however, the apostle must have expected his resurrection-body *before* the first resurrection, which, we are told, will *not take place* till either *just before*, or *at*, *the second coming* of Christ, (1 Thess. iv. 16, 17 ; Rev. xx. 4, 5.) But this the apostle could not have meant; for he nowhere teaches a resurrection *before* the first resurrection. In 1 Cor. xv. 23, 24, speaking of the resurrection, he distinctly states the *order* in which it will take place, "Christ the first-fruits; *afterward*, they that are Christ's at his coming," evidently His premillennial coming. "*Then cometh the end*," or the *general* resurrection, "when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power."

Moreover, St Paul speaks of this "building of God," not as if we *shall* obtain it at some *future* period; but he says, "We *have* a building of God," (ἔχομεν, not ἕξομεν,) *ready prepared* for us at our departure hence. Now, this cannot be said of the resurrection-body. Our present body must first be dissolved before a new creation can take place.

Furthermore, Moses and Elias appeared to our Lord on the mount of transfiguration, and this, evidently, not as disembodied spirits, but in a body of some kind; and, whatever may be applicable in the case of Elias, we are expressly told that Moses died, and that God buried him. Hence, he must have had this covering, or his resurrection-body.

Then, we are told that "white robes" were given to the souls under the altar, (Rev. vi. 9-11,) which were not their resurrection-bodies; because it was told unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled.

Thus, we have strong evidence that St Paul, in the passage before us, does not speak of the resurrection-body, but of a "building," or of a lightsome body of the soul, in readiness for her in heaven, *before* the resurrection of her body. It should be borne in mind also that the body will be raised *from the dust of the earth*, (John v. 29, comp. John vi. 40, 44, 54, 1 Cor. xx. 53 ;) but this "house not made with hands," is "*eternal in the heavens.*" It will meet us on our arrival there.

The soul cannot be happy without a covering. This is clear, as from Rev. vi. 9, 10, so from ver. 3 of this chapter, "If so be that being clothed, we shall not be found naked." The latter state is a calamity. Unbelievers will have no covering prepared for them; therefore, they will be found naked.

The expressions, in ver. 2, "For in this we groan, earnestly desir-

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ing to be *clothed upon* with our house which is from heaven," show the apostle's mind in reference to this heavenly house, and his knowledge of its desirableness and blessedness. Therefore, "for him to live was Christ, and to die gain."

In ver. 4, the apostle explains and confirms what he expressed in ver. 2. Redeemed man "groans and is burdened in this tabernacle," because of remaining infirmities, sinful propensities, and shortcomings; and because his faith in Christ, and "the earnest of the Spirit," hold out to him such a glorious hereafter, where there will be no longer "either death, sorrow, or pain;" but on the contrary, endless bliss and happiness. He feels himself a stranger here, and unites his groans with the whole creation, "waiting for the adoption, to wit, the redemption of his body," (Rom. viii. 23.)

However, if we could choose for ourselves, we should choose not to die, "but to be *clothed upon*, that mortality might be swallowed up of life." This will virtually be the case with those saints who shall be on earth at Christ's second coming, which apparently the apostle had in view in this passage. They will not taste death, "but will be changed in a moment, in the twinkling of an eye, at the last trump." Man is deeply conscious that death does not belong to his original nature, but that it is the result of the fall. Hence his abhorrence of it, and his earnest wish to have "mortality swallowed up of life."

The leading thought of the apostle in this passage, therefore, is, not to be "*unclothed*," however we may groan in this body of sin and death; but "to be *clothed upon* with our house which is from heaven," that thus our mortal part "might be swallowed up of life."

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2 Cor. v. 16-19.

The apostle shows, in the latter part of the preceding chapter, that believers in Christ must expect tribulation on their onward course through this world, where the devil—the god of this world—still reigns. This state of things he exemplifies in himself and his fellow-labourers. But, while this tribulation exercises the Christian graces—hence, having a sanctifiying effect on the believer—it "works out for him a far more exceeding and eternal weight of glory:" a glory so great and exalted, that our temporary affliction admits of no comparison with it, Rom. viii. 18. For one who, with the apostle, has apprehended in any degree "the glory which shall be revealed in us," the present affliction is light and momentary. Let us once be enabled to say with St Paul, "*For we know*, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;" and *declare* with *his* warmth of feeling, "for the love of Christ constraineth us;" then we shall welcome whatever may befall us in the fellowship with our blessed Lord and Saviour; and regard ourselves dead to *this world*, and alive only to the things of *another*.

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This state of mind led the Apostle Paul to say, in ver. 16, "Wherefore, henceforth know we no man after the flesh:" or since our conversion to Christ, and our being filled with His love, we esteem no one in regard to his *worldly distinctions*, *descent*, or *character*. This he said not without allusion to the false teachers, ver. 12, who gloried in appearance; but we regard every believer as the property of Christ, for whom He died, ver. 14, 15. As believers in Christ, and ministers of the gospel, we look upon all as those for whom Christ died. We regard Him as the Saviour of all men, to whom we would direct all, that all might be saved through Him. And the apostle, showing his abstractedness of mind from all earthly relationships and distinctions in the highest degree, continues, "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more." In so saying, the apostle does not mean that we should no longer contemplate Christ in His state of humiliation, while sojourning upon earth; but that His state of exaltation so surpasses everything relating to this world as to eclipse all besides. The contemplation of Christ, as *seated* at the right hand of God—*invested* with "all power in heaven and in earth"—*exalted* as our glorified Head and Representative, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," &c., is a theme most calculated to elevate our mind, and to make us "set our affection on things above," and to produce in us heavenly mindedness, and to have "our conversation (πολίτευμα) in heaven:" in fact, to render us, in the apostle's words, "new creatures; old things are passed away; behold, all things are become new." Every one united to Christ by spiritual regeneration, views himself, Christ Jesus, and all mankind, yea, God Himself, in a different light from what he has done hitherto.

This change in the believer in Christ is *so real*, and *so great*, that it is justly called a new creation. Indeed, it is a change which nothing short of the almighty power of God can effect. The same power that was exerted in raising up Christ from the dead, must be exerted in quickening fallen man to a life of God. Hence, in ver. 18, the apostle says, "And all things are of God, who hath reconciled us to himself by Jesus Christ." Let us observe here, God *is to be reconciled*, and He *is the reconciler Himself*. This He can only be "by Jesus Christ." Christ, in effecting our *propitiation*, (ἱλασμὸς,) by offering Himself a sacrifice for our sins, became the ground of our *reconciliation* (καταλλαγὴ) with God, or enabled God to reconcile us to Himself. Not that God had any other than thoughts of mercy towards fallen man; but His *justice* and *holiness* interposed a barrier to the exercise of His love and mercy, which could only be removed by Christ's expiatory sacrifice for our sins. In Christ, God can be just in pardoning the sinner; because Christ has made a *full and perfect* satisfaction for our *every* sin. In Him, whosoever believeth is regarded and treated as a child of God, and an heir of everlasting life.

The passage under consideration teaches, therefore, a *twofold* recon-

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ciliation: (1.), a *propitiation* towards God on account of our sins; and (2.), a *reconciliation* in regard to man, whereby we again obtain confidence to God, as our reconciled Father, whom we can approach with filial confidence and love. And, after this great work was accomplished, God graciously instituted "the ministry of reconciliation." In a *general* sense, every believer in Christ is called upon to invite sinners "to be reconciled to God;" but, in the *ordinary* sense, those are to do so who are specially called to the exercise of the ministry of the gospel.

Ver. 19. In the ministry of reconciliation, we are to notice that it is the reconciliation, accomplished by the God-man Jesus Christ. The divinity of our Saviour is particularly manifested in this great act. (See Heb. i. 3, &c., and Col. i. 13-22, ii. 9-15.) These passages exhibit the divine character of our Redeemer very prominently in the work of our redemption. The reality of our reconciliation with God, as well as its glory and comprehensiveness, are assured to us by the greatness and majesty of the Person who effected our reconciliation. For, through the personal indwelling of the deity in the man Jesus, Christ was the more qualified fully to sympathise with the misery of Adam's fallen race, for which He volunteered to die. In this way alone He could be "the Lamb of God who took away the sin of the world." No mere man could have done this, (Ps. xlix. 7.) Again, the greater the contrast was between the Deity and the servant, the form which Christ assumed, the greater was His suffering and death upon the cross; the deeper the self-denial, and the more complete emptying of Himself, which, in His last conflict and agony upon the cross, reached the amazing degree of being forsaken by God, (Matt. xxvii. 46.)

Place of Departed Spirits.

In Hebrew, שְׁאוֹל, Greek, ἅιδης, from which our word hell is derived, which does not always denote the place of torment. The word *Hell* comes from "*Hel*," death: *Hela*, (feminine termination from *Hel*,) denotes, like Hell, the place of the departed dead. These terms were regarded by the primitive Church, as well as by the Reformers, as synonimous.

In the following passages the word in the original is always *Sheol*, though differently rendered in our version—Job xiv. 13, xvii. 13, compare ver. 16 of the same chapter; Ps. xvi. 10; Isa. xxxviii. 10, &c. According to Meyer, (late of Frankfort-on-the-Main,) Paradise is a place *elevated and separated* from Hades. Paradise is a place of joy and happiness in Hades. Hades has different degrees of happiness, as likewise of misery. After death, the soul goes into Hades, where it either *ascends* or *descends*, as it may have departed hence in faith or unbelief.

Jeremiah xxii. 6.

It has been proposed to render this passage, "*Thou, head of Lebanon, art to me Gilead*," *i.e.*, my heap of witness (Gen. xxxi. 48.)

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"*Surely I will make thee a wilderness of cities not inhabited.*" What a true description is this latter clause of the land of Israel as it now lies desolate, a wilderness of uninhabited cities! The Lord swore, and made *Lebanon*, the majestic Lebanon, His heap of witness, that He would do as He threatened. (See "Narrative of Mission to the Jews," ch. iv.) So also ver. 20 should be, "*Go up to Lebanon* (on the north), *and cry; lift up thy voice on Bashan* (on the north-east,) and cry from *Abarim*" (on the south-east.)

Days of Noah.

Our Saviour says, Luke xvii. 26: "As it was in the days of Noah, so shall it be also in the days of the Son of man." But how was it in the days of Noah? The sacred historian informs us that "the earth was corrupt before God, and was filled with violence, for all flesh had corrupted his way upon the earth." The sad effects of the fall were immediately most awful. The knowledge of the Most High so rapidly was forgotten, that Adam's grandchildren became idolaters! Men multiplied rapidly, but only a few in the line of Seth escaped the general ruin. This state of things continued for the first sixteen hundred years and more, during which time there was a uniform and universal progress downwards in sin. The worship of God had disappeared, and the usurper had it all his own way. Good men became very scarce, until at length but one family was left upon the earth by whom God was recognised and obeyed. He then made known to Noah his purpose of wiping that generation out of existence; yet he granted them one hundred and twenty years as a space for repentance, during which time Noah was a "preacher of righteousness." Nothing is more remarkable than the fact of his entire want of success.

From the drift of this history, it appears that the moral putrescence of the world was not only universal, but intensely offensive during six hundred years of Noah's life. This fact must be kept in view, if we would correctly understand the implication of Christ's words: "As it was in the days before the flood, so shall it be when the Son of man shall be revealed;" that is, as the corruption of mankind increased before the flood, with a steady momentum of acceleration, up to the opening hour of vengeance, so the corruptions of the last generations of "this present world" shall increase, until the punitive visitation of devouring fire when Christ shall come. We are shut up to this meaning, for as we have already proved, there can be no such thing as a *spiritual coming of Christ.* Such a coming of the Son of man involves vast absurdity. Until we be shown to be in error respecting the use of the word parousia, which always means personal presence, and can mean nothing else, we maintain that post-millennarianism is irreconcilable with the teaching of Christ in this instance, and in every other where this word is perverted from its proper meaning. If, then, the "last days" of "this present world" may fairly be contrasted

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with the antediluvian age as to correspondence, we submit the question to all men who are not afraid to follow where truth may lead, how it is possible that a thousand years of happiness and holiness shall be embraced within these "last days," previous to the second advent?

According to this historic illustration, instead of a millennium of peace and blessedness, when the sword shall be beaten into the ploughshare, and the spear into the pruning-hook, we are to look for universally increasing wickedness, if not of gross violence, yet in some form of spiritual prostitution and aggravated ungodliness, in some sense analogous to that which brought the flood upon the earth. The last of God's elect, about being gathered by the gospel from "this present world," good and true men, will decrease, until a state of the visible church shall be reached, to which the words of Christ shall be applicable: "When the Son of man cometh, shall he find faith on the earth?" (Luke xviii. 8.) This is another text full of tribulation to our post-millennarian exegesis. See Whitby *in loco*. False faith there will be, and plenty of it; but this question implies the affirmation that the true faith shall well-nigh have left the earth, when the *parousia* of the Son of man shall set its sign in the heavens; for when he comes, it will be to "execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodlily committed, and of all their hard speeches, which ungodly sinners have spoken against him."

The antichristian powers now in existence, and yet to be more closely combined, will then be swept with the besom of destruction from the face of the earth; for "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence (*face*) of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." (2 Thess. i. 7–10.) It seems clear from this text that those who shall be visited with this dire vengeance will be such as have abused and perverted the gospel, a misdemeanour conspicuous among their other sins. Many think that the "them who know not God" refers to the heathen; and the "them who obey not Christ" point to the inhabitants of nominal Christendom. We think differently, because the same vehement language is used with respect to both; whereas Christ himself said: "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." This evidently embodies a principle of distributive justice which Christ will respect in his dealings with the nations of the earth, when He comes. We are inclined to think the latter phrase is exegetical of the former, for they who do not obey Christ, do not know God, a voluntary ignorance as inexcusable as it is culpable, and therefore righteously subjecting a man to all the severity denounced in the text.

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The aspect of the present hour is not very flattering to the post-millennarian doctrine of eschatology. The day grows darker, darker, darker. Political strife, intrigue, lawlessness, faithlessness, shamelessness, violence, characterise the so-called "Christian" nations of the world; while influences are streaming from the nominal church utterly discouraging. We have our Colensos, and Renans, and Essayists, who are multiplying in number and influence. The preaching of the old-fashioned doctrines of the cross is christened old fogyism; nothing will do now but the brilliant and the beautiful of high-wrought verbiage, as the pinions of exquisite sentimentality; while the *undertow* carries along a heterogeneous mass of discordant sentiment on the vital doctrines of the Bible, yet to come up to the surface in the shape of a Socinio-pantheistic theology. It is not venturing, then, into the domain of prophecy, when, from past experience teaching us whereunto all this must grow, we say that the nominal church, embracing all the hierarchies of Christendom, will become false to her Lord, and utterly perverse in influence, as she will be heterodox in sentiment. With this view, it is easy to reconcile all that is said about the wickedness of the last days being so universal as to merit another visitation of divine vengeance similar to those which appeared in the times of Noah and of Lot; but in any other view we cannot see how the strong expressions of Peter and Paul in their predictions of the period spoken of, can be fairly and satisfactorily explained.

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1 Thess. v. 22.

" *ἀπὸ παντὸς εἴδους, κ. τ. λ.* '*Abstain from every form of evil;*' general exhortation, appended to and suggested by, but not closely connected (De W.) with what precedes; comp. Neand. *Planting*, &c., vol. i., p. 204, note (Bohn.) In this verse there is some little difficulty depending, first, on the meaning of *εἴδους;* and, secondly, on the construction of *πονηροῦ*. We will notice these separately:—Εἶδος cannot here be 'appearance,' Anth. Ver. Calv. as this meaning is more than lexically doubtful (Comp. Luke iii. 22, ix. 29; John v. 37; 2 Cor. v. 7,) and even if it could be substantiated, would here be inappropriate, as the antithesis seems plainly not between *τὸ καλὸν*, and any *semblance* of evil, '*quod malum etiam si non sit apparet*,' (Calv.) but what is actually and distinctly such: comp. Wordsw. *in loc.* We therefore adopt the more technical meaning, '*species*,' 'sort,' (Plato *Epin.* p. 990 E. *εἶδος καὶ γένος* *Parmen*, p. 129, C., *γένη τε καὶ εἴδη*,) which is supported by abundant lexical authority, (see Rostu. Palm. Lex. § v., and the numerous examples in Wetstein *in loc.*,) and is exegetically clear and forcible; they were to hold fast *τὸ καλὸν*, and avoid every sort and species (*μη τούτου ἢ ἐκείνου αλλ' απλῶς παντός*, Theoph.) of the contrary. . . . It is more difficult to decide whether *πονηροῦ* is an adjective or substantive. Most of the ancient Vvs. (Syr. Vulg. Copt. Æth.) adopt the former, and so possibly the

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Greek commentators; the latter, however, preserves more correctly the antithesis, and less infringes (comp. Syr. Copt., al) on the technical meaning of εἶδος. So De Wette Lünem, Koch, Alf., and the majority of modern commentators. The absence of the article (Bengel Middl. Gr. Art. p. 378) does not contribute to the decision; as abstract adjectives can certainly be thus constructed, when it is not necessary to mark the wholeness or entirety of what is specified; comp. Heb. v. 14, Plato *Republ.* ii., p. 358 C., τρίτον εἶδος αγαθοῦ, and see Jelf. Gr. § 451, I.—*Ellicott.*

Reviews.

Essay on the Trees and Shrubs of the Ancients; being the substance of four Lectures delivered before the University of Oxford, intended to be supplementary to those on Roman Husbandry, already published. By C. DAUBENY, M.D. J. H. & J. Parker.*

AT first sight it would seem of little consequence what species of plant or animal the sacred and profane authors of antiquity intended by the names they gave to them. Botany and zoology have now sufficiently advanced, it might be argued, to dispense with any information which these writings convey in the vague manner peculiar to them. Yet such is not the case. No one can take up any of these ancient records without being convinced that they teem with observations which would become valuable the moment it could be ascertained to what object they referred. Whole passages are rendered obscure or pointless because we do not know the plant or animal to which allusion is made. To identify the ancient with modern names is therefore not a mere idle task; and it is, besides, one which requires qualifications of a peculiar order. A person who attempts it should be more than a bookworm, or one who has studied natural history in the closet merely. The subject demands that he should have acquired a thorough personal knowledge of the Flora and Fauna of the countries to which the ancient writings relate. Unless these qualifications are brought to bear upon the investigation, we shall pile commentary upon commentary, and get bewildered rather than enlightened. Professor Daubeny, as holder of the Chair of Rural Economy at Oxford, founded by the late Professor Sibthorp, is compelled to deliver each term a lecture on some one of the subjects which his professorship may be regarded as embracing. Having, in conformity with this regulation, dealt with the newest views on

* An extract from the *Athenæum.*

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the theory of agriculture, and given occasionally such sketches of the husbandry of the ancients as could be gathered from the surviving *Scriptores Rei Rusticæ*, he has confined himself in the four lectures now published to an identification of the trees and shrubs described or noticed by the Greeks or Romans,—a field in which he has been preceded by Sprengel, Fee, Du Molin, Billerbeck, Dierbach, Fraas, Lenz, and other French and German authors, but in which no English writer, except perhaps Mr J. Hogg, has laboured as yet so successfully as himself. As we find in many modern works of travel, accounts of curious vegetable and animal products, of which it is very difficult to guess the real nature, because the most essential points are left out, so we have in the writings of the ancients details of colour, size, and taste, of little value for forming an opinion, and have to deal with evidence of a very different nature from that upon which modern science is wont to rely. The whole resolves itself into a gigantic system of guesswork, the results of which are, however, very curious, and often borne out by researches which we are enabled to conduct by a more scientific process. Vital questions sometimes turn up. For instance, those who maintain the late introduction of man upon the earth have to account for so many useful animals and vegetable productions being known already at the period of the earliest historical records, and show how it happened that when almost the whole earth has been ransacked, comparatively few solid additions have been made to them. Since the discovery of America, only the maize, the potato, and the tobacco, amongst herbaceous plants, and the tea, the coffee, and cacao, amongst shrubby plants, have been added to the list of articles of daily consumption. Does it not seem strange that out of the 200,000 species of plants supposed to exist upon the globe, not more than a few hundreds are calculated to afford to the human race useful products (except, indeed, as timber or fuel?) And is it not contrary to the law of chance that so many of those trees which minister to man's wants or luxuries should have been found growing in any one of the countries in which he was induced to settle? Even of those genera which afford edible fruits, not more than one or two species possess the qualities which fit them for man's subsistence; and in the natural course of events centuries must have elapsed before their useful qualities were found out, and the species selected had multiplied sufficiently to be diffused over the countries even in which they were indigenous.

It is also curious how many of the trees well adapted for the climate of Italy have, nevertheless, according to Pliny, been traced to a foreign source. Thus, amongst the fruit trees, the cherry, the peach, the quince, the damson, the jujube, the pomegranate, the apricot, the walnut, the olive, the date, and probably even the grape-vine, were of foreign origin. The pistachio-tree, the common fig, and the carob-tree, were introduced from Syria. Even the medlar did not exist at the time when Cato wrote. The only native fruit-trees, therefore, were perhaps the mulberry, which abounded in Italy, though not in early Greece, and is therefore supposed to have been imported from the East;

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and more certainly the apple, the pear, the plumb, and the sorbus. The *Malus Assyriæ* or *Malus medica* to which Pliny alludes, was probably the citron. The true orange was not transplanted to Italy until the ninth century after Christ; and the golden apples of the Hesperides, which some have supposed to be oranges, seem rather to have been some variety of the apple tribe.

Rationalism and Revelation. London: Longman, Green, & Co. 1865.

It would be more creditable to the author of this pamphlet to avow his non-belief of revelation, and his satisfaction at the confutation of the Bible by geology. His use of the words "religion," "scripture," &c., will blind no one; only his adoption of Schlegel's unintelligible metaphysical maxim as his motto, ("the soul is the principle of faith") forces on us the charitable conclusion that he does not understand either Schlegel or himself—either the Bible or geology.

Observations on Dr H. Bonar's Prophetical Landmarks. By Major W. Martin. London: James Darling. 1865.

That Major Martin *thinks* he has overthrown both Mr Birks and Dr Bonar, is clear; that the Christian public will think so, is not so evident. But by all means let the Major's observations be read. They will at least convince our readers how great is the diversity of opinion among post-millennialists, of whom the Major is one, though he declines the name.

England in the Apocalypse. London: E. Marlborough & Co. *The Impending Woes of Europe.* London: Elliot Stock. 1865. *The Coming Battle.* By the Rev. M. Baxter. London: M'Intosh. *Cæsar: The Sphinx.* London: M'Intosh. 1865.

With sensational prophecy we have no sympathy. We count it more injurious than sensational fiction. We must class those pamphlets that deal in it with the *London Journal*, *Reynold's Magazine*, *&c.;* and would banish them to Madame Tussaud's chamber of horrors.

The use which they make of God's blessed Word is little short of profanity. To make sensational capital out of prophetic truth seems to us woeful irreverence for Scripture; and indicates an audacity, as well as heartlessness, which ought to be discouraged by every sober-minded student of the Word.

We do not believe one word of what has been written as to Louis Napoleon in connexion with prophecy; and we caution our readers against the clap-trap which is published on this subject; with some, we fear, merely to turn a penny. We do not believe Napoleon to be

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either so bad or so clever a man as he is said to be; but one making the most of his circumstances, keeping silence when he has nothing to say, doing nothing when he has nothing to do, and resolved above all things to establish his own throne and dynasty. He is not at all a worse man than the King of Prussia, who, with all his religious professions and divine-right declarations, shows that he defies all laws, human and divine. But clap-trap prophets must have a hero for their sensational romances, like other novelists. Let our readers beware of "false prophets."

Extracts.

Jewish Antiquities.

TO THE EDITOR OF THE TIMES.

SIR,—Having seen a letter in your impression of this morning from "A Biblical Student," asserting that not a single Jewish coin exists in the British Museum previous to the Roman coinage of Titus, I beg to state that had this volunteer of facts visited the national cabinet of medals he would not only have been able to see genuine shekels with ancient Hebrew characters, but also a series of Jewish coins from the time of Simon Maccabæus (B.C. 143) to the reign of Antigonus (B.C. 37); also the series of Jewish Princes (B.C. 37—A.D. 68,) and shekels again re-issued at the time of Bar-cochab and the revolts, (A.D. 65–135.) Your correspondent, who calls himself "A Biblical Student," should in any case have consulted the article "Money" in Dr Smith's "Dictionary of the Bible," and Kitto's "Biblical Cyclopædia," new edition, where he would have found a reference to my "History of Jewish Coinage and Money in the Old and New Testament," (London, 1864,) and would not then have placed reliance on Addison's "Essay on Medals," nor made so incorrect a statement to mislead ordinary readers.—I am, Sir, your obedient servant,

FREDERIC W. MADDEN.

BRITISH MUSEUM, *April* 27.

Sir Henry Rawlinson on Cuneiform Discovery.

AT the Royal Institution, on Friday week, Sir Henry Rawlinson gave a lecture on "The Results of Cuneiform Discovery to the Present Time." He began by stating that now there was no need to defend the students of cuneiform inscriptions from the charge of being either visionaries or impostors, the importance of their pursuits being recognised by high authorities in Britain and on the Continent. He then referred to recent discoveries of bilingual inscriptions, which satisfactorily proved the

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correctness of the method adopted in interpreting the characters; and stated that Mr Taylor, by means of one of these inscriptions, had been led to the discovery of ancient figures and tablets of the time of Tiglath-Pileser (about B.C. 1110) and others, on the banks of a branch of the Tigris. He admitted, however, that there still existed great danger in too enthusiastic students giving way to mere conjecture, giving, as an instance, the erroneous supposition that Birs Nimroud was the Tower of Babel. He believed that the inscription on which this opinion was based signified rather "the tower of the chief" than "the tower of the dispersion." The "tower of the planets" there he discovered to have been built by Nebuchadnezzar. He then proceeded to give a hasty sketch of the chronological results derived from the cuneiform inscriptions. In them is found no trace of the Deluge, the Dispersion, or of any event prior to the time of Abraham, when a notice is discovered of "Kudur, the conqueror of Syria," probably the Chedorlaomer of Genesis xiv. But Sir Henry referred especially to a chronological "canon," comprising the Assyrian history from 901 to 640 B.C., and which is the oldest document of the kind in existence. This table was found to synchronise with Scripture history, and various dates have been thereby verified or corrected. In this canon reference is also made to King Esarhaddon employing Greek artificers from Cyprus, to the Assyrian invasion of Lydia during the reign of Gyges, and to Pharaoh Necho, and other Egyptian monarchs. The lecture was concluded by the reading of a few most amusing translations selected from the 20,000 fragments in the British Museum, which include marriage settlements, leases, title-deeds, deeds of sale of slaves, houses, lands, and cattle, &c., grammatical lists, vocabularies of natural history, appeals and petitions to the sovereign, astronomical observations, agricultural treatises, and reports of the governors of provinces, and even a species of visiting card—all tending to invite attention to these old-world treasures, as giving us so clear an insight into the social and political life of the Assyrian nation, which may justly claim to be the progenitors of European civilisation.

Religion of the Druses.

At a recent meeting of the members of the Royal Asiatic Society a paper was read by the Rev. A. Tien, entitled "Druse Religion Unveiled." Of this people, who inhabit the region about Mount Lebanon, little is known, and their religion has remained a mystery. Mr Tein, being a native of Syria, and having had the opportunity of reading the seven books of law to which the Druses conform, and also having received some elucidation from a converted sheik, had been enabled to obtain an insight into their religious belief and ceremonies. Outwardly they conform to the observances of Mohammedanism, though they entertain really the utmost aversion to that religion. They believe they are the descendants of Jacob, and in many respects they adhere to Jewish rites; their Sabbath commences after sunset on Friday, they assemble in places of worship

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that are guarded from intrusion. They chant an invocation to the Deity, a translation of which was read by Mr Tein, resembling a lamentation of the Israelites in captivity, imploring for the restoration of power in Jerusalem, to which they add a prayer for the destruction of Mecca. Their sacred books are contained in a silver casket, carefully preserved, which is considered like the ark. They are inveterate to the Mohammedans and to Christians, though professing the religion of the former and attending the mosques. The doctrine of metempsychosis is strongly believed in, with some curious modifications. The deity whom they worship, under the title of El Hakem, is supposed to have appeared on the earth at two different periods, with different names and attributes, and his principal agent, also, is believed to have assumed different forms. At the creation of the world, it is assumed that a certain number of souls was created, which has not since been added to nor diminished; every soul, whether in human or animal in form, having been on death transferred to some other body, either more elevated or more debased, according to the conduct of the individual or animal during life. In one of the seven books there is a catechism, from which Mr Tein read several questions and answers, containing an exposition of the principal articles of faith of the Druses. The books are written in Arabic of very ancient character. The Druses are divided into three classes of castes, according to religious distinctions. To enable one Druse to recognise another, a system of passwords is adopted as by Freemasons, without an interchange of which no communication is made that may give an idea of their religious tenets.

Pompey's Pillar.

A curious discovery has recently been made in attempting to repair the basement of this celebrated monument, which seemed to threaten ruin. M. D'Arnaud-Bry, a French engineer, having been appointed by the Viceroy of Egypt to direct the work of consolidation, he first of all caused a few of the loose stones forming the basement to be removed with all proper precaution; but it was soon found that these stones had nothing to do with the support of the pillar, and that the latter rested entirely on a cube of very hard quartzose puddingstone within the basement. Upon further examination it was discovered that this cube bore an inscription in hieroglyphics turned upside down, and was, in fact, the capital of a column belonging to one of the temples of Upper Egypt, and conveyed thither for the express purpose of serving for the base of the column. M. Mariette has deciphered the inscription, and found the name of Sesostris II., the father of the great Sesostris, mentioned in it; so that Pompey's pillar, now 1500 years old, rests on the fragment of a monument erected at least seventeen centuries before the Christian era. A new basement has now been constructed, with a passage all round the stone, so that visitors may inspect the hieroglyphics, and the whole has been railed in to protect the monument from deterioration.—*Galignani.*

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Swarms of Locusts.

Letters from Syria, dated the 13th of April, state that the swarms of locusts—of which mention has been made in the daily papers—still continue to spread over the country, and that the most alarming apprehensions are entertained for the appearance of the devouring host, which are now slumbering in quiescent eggs, but within the period of thirty days will rise up a mighty great army and march through the length and breadth of the land.

An eye-witness describes their first appearance at Beirût as really appalling. They came in immense flights of millions and millions from the mountains, literally darkening the sun, and producing an undefined feeling of awe and alarm. The natives went to the housetops to frighten them with the beating of pots and kettles, killing many by firing guns and beating them down with sticks—while those who felt the chastening hand of God in this visitation assembled for prayer in their houses and churches.

But these flying locusts are not the terrible army of the Lord spoken of by the prophet Joel, but the forerunners to sound the trumpet as it were, to give the alarm. These flying locusts come to deposit their eggs, and each female locust, it is said, lays 1000. The eggs are, it seems, deposited in the following way:—The locust drops saliva into the ground, and in the cavity thus formed she deposits her eggs and then dies—so that in making a nest for her young she finds her own grave.

Thus in about thirty days from the date of the above letter, and probably less, the young locusts will come forth. They do not fly like the parent, but run along, and spring from place to place with extraordinary rapidity—nothing impedes or stops their onward course.

Our correspondents say on Thursday, the 6th of April, there was another flight of locusts. The Pasha went out accompanied with soldiers and crowds of men and boys. He had issued orders that all the shops were to be closed, and every man and boy of all ranks and ages were to turn out and accompany him and a large body of soldiers to the Pine Forest to destroy the locusts. Whoever refused or neglected to go after receiving the summons was to pay a fine of £10 and be imprisoned for ten days. It does not appear that they made any great captures. In the mountains Daoud Pasha is more vigorous. The whole of the villagers are compelled to turn out, and every one is obliged to bring in a quart of eggs, and on receiving a certificate to this effect he is permitted to return home.

Since the above letter came to hand, the worst fears have been verified. Nazareth, Nablous, &c., have been devastated by locusts; and Palestine is this summer a desolation under this scourge.

Muscular Christianity.

We should be wanting in our duty as literary journalists were we to

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omit all mention of a very remarkable sermon which has come under our notice, preached on Sunday last, the 5th inst., by the Rev. Charles Kingsley, Professor of Modern History at Cambridge, before that University.

The text was taken from the Psalms of David. The Professor announced his intention of preaching a course of sermons on the character of David, an ideal king who had gone through an ideal training. Then abruptly quitting the straight road of thought, he suddenly said, "There is a phrase in common use in the world which I am not able to understand;—it is 'Muscular Christianity.' There are only two possible meanings of these words. One is somewhat useless and irreverent; the other is untrue and immoral." He proceeded to prove his points. He showed that the religion of the earliest Christians was essentially passive and feminine; it was theirs to bear with patience and self-devotion the persecutions against which it was absolutely impossible to make resistance or exhibit active courage. Hence the feminine virtues naturally obtained a precedence over the masculine, as being more peculiarly and practically those of the Christian. The rise of monasticism was at once a proof and an aggravation of this. The monks believed that the whole benefit of their system arose from the way in which masculine tendencies were checked and feminine virtues fostered. A confirmation of the theory may be seen in the fact that with the feminine virtues they practised certain peculiarly feminine vices. They were cunning, and cruel, and cowardly; they scolded also as women scold, &c. The first reaction against this utter abnegation of manhood was to be found in mediæval chivalry. The ideal knight devoted not certain virtues only, but his whole self, to the service of God; he was a man who united love for his God and charity towards his fellows with a material strength which made him not only hate evil, but to the utmost of his power eradicate it, and at the same time with the natural instincts which lead men to domestic and wedded life. The moral system of chivalry was too vague, if not too imperfect, for practice. The feminine virtues still remained the standard of Christian life until the Reformation came and asserted the rights of manhood, the sanctity of wedded life, and the title of masculine virtues to a place in the Christian system. The power of this truth was such as to extirpate utterly the opposite view among Northern nations, and hence the impossibility of re-establishing monasticism in England. The Reformation also increased the study of the Old Testament, in which a much higher value seems to be given to the material virtues than in the New. If muscular Christianity, therefore, simply means the practice of the masculine virtues together with the feminine, it is the doctrine of the Reformation, it has been preached for three centuries; to give this doctrine a new name is useless; to exalt it into a new discovery is irreverent. The preacher then investigated the second possible meaning of the term—that which is taught in some modern books, against which he warned his hearers as productive of much practical inconvenience both here and hereafter. The writers he referred to seemed to think that the posses-

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sion of a high physical organisation absolved a man from the practice of moral virtue, and, in fact, taught that a strong physique was a perfect substitute for Christianity. This was no new doctrine. It was the doctrine of every Red Indian and every savage tyrant who ever ruled; but it was emphatically not the doctrine of a Christian gentleman. Having thus disposed of the two meanings of the term "Muscular Christianity" with which he started, he proceeded to point out that the perfection of human character has always consisted of a combination of the masculine and feminine virtues, and adduced David as an instance of the nearest approach to that perfection. The remainder of his discourse was of a more strictly doctrinal nature, pointing out how all the qualities which he had characterised as essential to the Christian man were found in their fullest perfection in our Saviour. The sermon was heard by a large congregation, chiefly composed of undergraduates, with the most singular interest, as a confession of faith by one of the leaders of modern English thought. It is as such that we have thought it our duty to give a general abstract of it, that those who are interested in such discussions may know where to satisfy their curiosity hereafter. —*Index.*

The Dome of the Rock.

St John's College, Cambridge, *March* 14.

In your interesting report of Mr Fergusson's lecture on Jerusalem, delivered at the Royal Institution, it is stated that the early Christian writers were cited by that gentleman in confirmation of his peculiar theories. It appears, therefore, that he still adheres to the meanings which he forced them to bear in his essay on the ancient topography of Jerusalem, his notes on the site of the Holy Sepulchre, and his contribution to "Smith's Dictionary of the Bible." It may, therefore, be well to remind your readers that there is another side to the question, and that in reality Mr Fergusson's theory finds little or no support from historical evidence. In fact, so far from favouring Mr Fergusson's views, the words of all the authors who, in the first ten centuries, described Jerusalem, are directly opposed to them, and would be almost unintelligible if he were in the right.

His conclusion is, "that an immense preponderance of evidence, from whatever point it is viewed, is in favour of the conclusion that the building at Jerusalem known as the Dome of the Rock is the identical church which Constantine built over what he believed to be the Sepulchre of Christ."

Much might be said with regard to the architectural arguments, but on the present occasion I purpose to confine myself to the historical, and to glance very briefly at the evidence which he has adduced from the early writers. To begin with that of Eusebius: This author never states that Constantine built a church *over* the supposed Holy Sepulchre; the "Anastasis" church of this emperor is a dream of Mr Fergusson's.

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What Eusebius does say is, in effect, that Constantine onamented the sacred rock with columns and other decorations; that is, encased it in a sort of setting or reliqnary on a large scale; that he built a cloister round it, and erected on the eastern side of this a large basilica. Hence only *one* church was built, and that was not over the rock. The same author tells us that the Sepulchre stood on the *northern part* of Sion. Now, even if we admit that Mr Fergusson has succeeded in proving that the eastern hill then bore the name of Sion, the Sakharah cannot be said to stand on the northern part of it. Again, we find nothing said in the works of either Cyril or Jerome of a church *over* the Sepulchre. The latter mentions the Sepulchre, the Citadel, and the Cænaculum, in close connexion, and corroborates the testimony of Eusebius about the position of the Sepulchre on Sion. The description of the Bordeaux Pilgrim is unintelligible, unless we refer it to the present site; and Mr Fergusson's explanation of it is founded on a mistranslation of the words "foris murum." The Placentine Pilgrim states that the monument was hewn out of the living rock, and, like a church, covered with silver. Directly after, he says that Constantine's basilica stood close by the monument. He describes the spots visited in Jerusalem in the following order: The Holy Places, the Citadel, the Cænaculum, all on Sion; then the basilica of St Mary, (Justinian's church,) the Prætorium, the ruins of Solomon's Temple, and Siloam. Arculf, in his account, makes it clear that in his day the western hill bore the name of Sion, and that Constantine's basilica was to the east of the Sepulchre, which had before then been enclosed within the walls of a church, (by Modestus.) His description of the Sepulchre does not in the least agree with the cave in the Sakharah. He says that the opening is to the east, (that in the Sakharah is to the south-east,) that "in the middle of this inner rotunda (of the church) is a kind of round hut, (*tegorium*,) hewn out of one and the same rock, in which thrice three men can pray *standing*." This would lead us to conclude that the area of the cave was about thirty-six square feet, or a little more, which agrees very well with the size of the chamber in the present Holy Sepulchre; while the area of the Sakharah cave is about 600 square feet. Again, Arculf says that the site of Solomon's Temple was in the neighbourhood of the *eastern* wall, (*in vicinia muri ab oriente*, &c.) The mosque El-Aska, to which Mr Fergusson refers his description, abuts on the *southern* wall. The "quadrangular house," meanly constructed on the site of Solomon's Temple by the Saracens, "with upright boards and large beams," was probably the boarding and framework of the Dome of the Rock, which was built by Abd-el-Malik, during whose reign Arculf visited Jerusalem. The accounts of Willibald and Bernard the monk apply far better to the traditional sites than to the neighbourhood of the Sakharah; but it would be too lengthy a matter to discuss them minutely. One other author must be cited—Eutychius, Patriarch of Alexandria—who gives a minute account of the capture of Jerusalem by Omar, his visit to the sacred rock, and his building a mosque near it, (probably to the south.) Afterward he tells us that

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Abd-el-Malik built, and his son Al-waled completed the Dome of the Rock.

The above very brief sketch may suffice to indicate on how frail a historical basis Mr Fergusson's theories rest. The remarkable discoveries of recent explorers, especially of the Count de Vogüe, will, I fear, give a still ruder shock to his architectural conclusions; but of these there is not space to speak more fully. I conclude with an apology for making so many assertions without quoting the passages in confirmation of them; but as I have already done so in another place, I trust I may be held excused. T. G. BONEY.

The Title on the Cross.

THIS difference has been referred to by parties not unfriendly to the inspiration of the Scriptures in a certain mutilated form, as undoubted evidence of the absurdity of the view of those who advocate the doctrine in a higher sense. The only thing of which it affords undoubted evidence is the misunderstanding of the doctrine by those who bring such an objection against it.

The variations in the narratives of the four historians will be best understood by a comparison of the parallel passages arranged in the order which most clearly brings out the difference between them in its proper character and origin. They are as follows:—

"And the superscription of his accusation was written over, The King of the Jews."

Ὁ Βασιλεὺς τῶν Ἰουδαίων.

—Mark xv. 26.

"And a superscription was written over him in letters of Greek, and Latin, and Hebrew, This is the King of the Jews."

Οὗτός ἐστιν ὁ Βασιλεὺς τῶν Ἰουδαίων.

—Luke xxiii. 38.

"And set up over his head his accusation written, This is Jesus, the King of the Jews."

Οὗτός ἐστιν Ἰησοῦς ὁ Βασιλεὺς τῶν Ἰουδαίων.

—Matthew xxvii. 37.

"And the writing was, Jesus of Nazareth, the King of the Jews."

Ἰησοῦς ὁ Ναζωραῖος ὁ Βασιλεὺς τῶν Ἰουδαίων.

—John xix. 19.

Now the question whether the noticeable variations in the language in which the superscription is given in the different evangelists is compatible or not compatible with the plenary inspiration of the historians, is one to be answered by means of another question, namely, whether those variations are consistent or not consistent with perfect truth, on the supposition that they were not inspired, but no more than human historians. . . . . The varieties in the report of the title upon the cross exhibited by the four evangelists are admitted, even by those who make them an objection to plenary inspiration, to be entirely consistent with perfect truth on the part of the historian, so long as they

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are regarded as no more than human witnesses. They are counted to be inconsistent with truth only when the historians are declared to be inspired. Such an objection proceeds upon a misunderstanding of what is meant by plenary inspiration, and of what it implies. What is perfect truth in a human writing, is also perfect truth in one supernaturally inspired. What is not inconsistent with human veracity, is not falsehood according to the standard of Scripture infallibility. The test, and the only proper test, to be applied in the case of such varieties of conception and expression in the Scripture text, is the same that would be applied in the case of human compositions. What is truth in the sight of God is not something different from what is truth in the sight of man.—*Bannerman on Inspiration.*

Natural History of Palestine.

PROFESSOR OWEN referred to the poverty of the British Museum in specimens of the Natural History of Palestine. Until a few months ago, the Biblical students were unable to find a single specimen of a Biblical beast, bird, or fish in our National Collection. This want is in part—in small part—already supplied; and the Professor stated, in his annual report to the Government, that the following illustrations may now be found in his department of the Museum:—

"The '*arneveth* which cheweth the cud, and divideth not the hoof,' rendered 'hare' in our version of Deuteronomy xiv. 7, and Leviticus xi. 6, is represented in this collection by the *Lepus Syriacus.* The '*shāphān* which make their houses in the rocks,' rendered 'coney' in Proverbs xxx. 26, Psalm civ. 18, and elsewhere, is exemplified by the *Hyrax Syriacus.* The '*achbâr*,' rendered 'mouse' in Leviticus xi. 29, may refer to the species of *Arvicola*, or *Gerbillus*, or *Acomys*, as well as *Mus*, in Mr Tristram's collection. The specimens of *Ibex* and *Gazella* are probably the species alluded to under the names '*tzaphir*,' Daniel viii. 21; '*yehel*,' Job xxxix. 1, and '*ez*,' Genesis xv. 9, and rendered '*chamois*' in Deuteronomy xiv. 5, and elsewhere. Of the '*hâtalleph*,' rendered 'bats' in Deuteronomy xiv. 18, and Isaiah ii. 20, the collection includes species of *Rhinopoma*, *Rhinolophus*, *Noctulinia*, *Vespertilio*, and *Plecotus*. It contains also a specimen of Syrian badger, although it is doubtful whether the '*tachash*' is rightly so rendered in Exodus and Numbers. The '*dugong*,' (*Halichore Hemprichii*, of the Red Sea,) which more probably supplied the covering of the Tabernacle, is still a desideratum. The species of *Genetta*, *Herpestes*, and other small Carnivores brought from Palestine by Mr Tristram, are indicated by the term '*hholed*' or '*chôled*' in the Hebrew Scriptures, usually rendered 'weasel' in the authorised version, Leviticus xi. 29. The '*tanshemeth*' or 'mole' may have referred to the species of *Spalax* in the present collection, in which there is no true *Talpa*. The specimens of *Testudo Græca*, and of *Emys Caspica*, which Mr Tristram has shown to range to the Holy Land, exemplify the forms to which reference is made by the Hebrew '*tzav*,' or '*tsab*,' rendered 'tortoise after

his kind,' in Leviticus xi. 29. The brief notices of the serpents in the Old Testament preclude a determination of their species; but the number of these, including three or more poisonous kinds, collected in Palestine by Mr Tristram, accords with the references to such by diverse names, as *e. g.*, '*nahash*', and '*shephiphon*,' respectively rendered 'serpent' and 'adder,' in Genesis xlix. 17; the poison of the '*nâchâsh*' and '*pethen*,' rendered 'serpent' and 'adder,' in Psalm lviii. 4; the species 'which stingeth like an adder,' '*epheh*' and '*tzepha*,' Proverbs xxiii. 32; the serpent whose bite inflames, '*saraph*,' rendered 'fiery serpent' in Numbers xxi. 8."

The Jews in Rome.

THE Bishop of Marseilles, in his letter in defence of the Encyclical, referred, among other things, to the situation "exceptionally advantageous" of the Jewish population of Rome under the rule of Pius IX. With a view to show the inaccuracy of that prelate's statement, the *Opinion Nationale* says it applied for information to a person "who knows Rome thoroughly, and has made himself acquainted on the spot with the condition of the Jews in that city." The friend, who signs himself "De Carrien," has responded to the call, and the *Opinion* publishes his letter, from which the following are extracts:—

"The Jews are bound to reside in the Ghetto—a low and filthy quarter inundated by the Tiber four or five times a year up to the *entresol.* This quarter was meant for 1500 persons, but contains from 3000 to 4000, on condition that fourteen persons sleep in the same little room. The spectacle is hideous and repulsive. Unfortunately it is not true that the Jews may reside in any other part of the city. Those who wish to establish themselves elsewhere than in the Ghetto are punished with exorbitant fines. All the newspapers have reported within the last few days that the Roman police having learnt that two shops in the Corso kept by Christian clerks under their own name really belonged to Jewish merchants, the whole of the goods were seized and the merchants expelled. A French watchmaker of the Jewish persuasion was orded to return to the Ghetto, and it required the intervention of M. de Gramont and of the Commander-in-Chief to make his character as a French subject respected. A Jew cannot drink at the fountains of the city. He cannot possess land, nor cultivate it. He cannot be an advocate, a notary, a physician, a public functionary, or a town councillor. He cannot attend the schools of physics, chemistry, geometry, astronomy, or living languages. He cannot attend the lectures of the faculties or take degrees. He cannot under the severest penalties keep Christian servants, and these penalties have been recently enforced. He cannot go beyond the walls without a pass, which insures the constant supervision of the high and low police, and on his return he must give back this letter of public security to the Vicar of the Inquisition. He is forbidden to have any friendly or even familiar

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talk with a Christian, under a penalty of thirty crowns and imprisonment, the term of which depends solely on the will of the authority, without inquiry and without trial. The papers have mentioned the fact that occurred at Viterbo of a merchant robbed by a clever thief, and who was accused by the latter of having spoken to him in a friendly manner; the merchant was fined and imprisoned."

Again:—

"The stick is employed on every occasion; the fine is the indispensable accompaniment, as well as arbitrary imprisonment and the most shameful employment. Here is an instance:—A few years ago the Jews were forced to run in the Corso for the amusement of the populace during the Carnival. At present they no longer run, but they pay the expense of the race. They bring pieces of stuff and money to the Cardinal-Vicar, whose answer to these unfortunate wretches is a kick behind. For some years, however, it is said that the forms only are kept up."

Egyptian Chronology.

The Egyptian chronology, which has led so many Egyptian scholars, like Bunsen and Lepsius, to put back the date of creation indefinitely, is likely to be brought within reasonable limits. M. Mariette, a distinguished French explorer, has lately discovered a tablet in a disentombed temple at Memphis, with a long record of royal names. It places in direct succession kings of the sixth and tenth dynasties, and of the twelfth and eighteenth, omitting all the intermediate ones, like the tablets of Abydos. M. Mariette confesses that it seems to prove that the intermediate ones must have been contemporaneous monarchs, or kings over other parts of Egypt, and that this deducts 1536 years from the supposed duration of the Egyptian kingdom. As he has been an advocate of the long chronology, this admission has great weight.

The Church of Laodicea.

How horrible a thing it is to be spued out of Christ's mouth, with a certain loathing of us and rising of His stomach against us! *The land did once of old spue out the Canaanites*, and they were utterly overthrown. Will their evil be lighter whom not the earth, but Christ himself shall vomit out? Wherefore, let us in good earnest use the prescribed remedy. We have need of zeal to the intent we may attain to a full reformation. We hang as yet by geometry, as it were, between heaven and hell; the contagious steaming of the Romish foggy lake doth in a deadly manner annoy us: *our silver is as yet defiled with dross; our wine is mingled with water.* Christ will no longer endure such *meddling angels* as ours are. What wilt thou say if this admonition of mine be

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the last watchword and warning-piece that ever thou shalt have? Let us therefore mark what hath been said; and let us not like dogs gnash and gnaw our teeth at the stone that is cast against us, but let us rather tremble at that dreadful hand that cast it. Thou (*O Christ*) that tookest *Lot* by the hand, to pull him out of *Sodom*, when he delayed the time, do Thou, I beseech Thee, unlock our iron-bolted hearts, which by reason of the hardness of them make us to drag and draw back, that so we may give ear unto and obey, with all possible speed and power, these Thy holy and wholesome admonitions.—*Brightman.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—You were so good as to notice favourably, in No. lxiv. of your journal, my small Essay towards the Interpretation of the Apocalypse; and, notwithstanding the intimation of dissent with many points, which qualified your favourable opinion, I am encouraged to hope that you will allow me space for a few remarks on the name I have suggested as the exponent of the number 666.

Attempts to discover the true literal exponent of the number of the name of the Beast out of the sea will, I doubt not, be deemed by many persons labour in vain. But few, probably, are satisfied with any name yet proposed. Still, if it is not impossible to "count the number," if the computation is an exercise of devout wisdom, and if he who hath understanding may, by God's blessing, succeed in deciphering the hidden name, the task is one which must commend itself to faith until the mystery shall be solved. I beg attention to Η ΧΑΛΔΑΙΑ ΓΗ.

Irenæus's well-known statements regarding the reading 666, and the mode in which the hidden name is to be computed from that number, are allowed, on all hands, to be of great weight, and entitled to high respect. He says that the number 666 was to be found in his time, "in omnibus antiquis et probatissimis et veteribus scriptoris (exemplaribus)." And, as to the computation of the hidden name, he says, "et testimonium perhibentibus his qui (faciem Joannes) viderunt, et ratione docente nos, quoniam numerus nominis bestiæ, *secundum Græcorum computationem, per literas quæ in eo sunt*, sex centos hæbebit et sexaginta et sex, &c."* Confiding in this authority, I would, in the first place, propose certain conditions to which any suggested name should submit itself, in order to its being reckoned amongst names possibly correct.

1*st*. The number of the name is such a number as it was common for men to form and use as ciphers of names when the Apocalypse was written. Therefore the number is called "a man's number,"† just as Isaiah speaks of "a man's pen," (viii. 1,) and St John, in Rev. xxi. 17, of "a man's measure;" and the name is to be sought as St John's contemporaries would have sought it.

2*d*. The name must be written in Greek letters, in order that its number may be formed. "Secundum Græcorum computationem per literas quæ in

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* Irenæus, Adv. Hær. v. 30. † Rev. xiii. 18.

eo sunt." I may remark that a Hebrew name would, according to Apocalyptic usage, have been written in Greek form: *e.g.*, Ἀβαδδὼμ, Ἁρμαγεδδών.

3*d*. The letters of the name, when added together according to their numerical value, must exhibit the number 666; "in omnibus antiquis, et probatissimis, et veteribus scriptoris (exemplaribus), numero hoc posito."

4*th*. The Greek letters and spelling of the name must be such as the writer of the Apocalypse would have used. Cursive abbreviations are inadmissible; and therefore the name αποϛατης (*sic.*) For the letter ϛ was not employed as an abbreviation for σ τ before our ninth century. Besides, the use of that letter as an abbreviation for σ τ would not justify the substitution of its numerical value for the proper values of σ and τ, "literas quæ in eo (nomine) sunt."

5*th*. The name should be a mystical name of the beast, the name inscribed, in the Apocalyptic visions, on "them that dwell on the earth;" not the interpretation of that name. The beast is a mystical sign, and identical with the beast of Rev. xvii., a member of a mystery of which the other members are a woman and waters where the woman sits; as neither of these latter members is described by St John under any but mystical names. The inscription of the name on all of this world is also strictly a mystical sign. Therefore Λατεῖνος, though "valde verisimile," should be considered inadmissible; likewise ἡ Λατινὴ Βασιλεία.* Were these names of the thing signified by the beast, they would not be proper mystical names; "non in his nos gloriabimus."

6*th*. The name should be one admitting of the heads of the beast, so called, being spoken of as kings and *mountains*.† It should therefore be the name of some realm or land, whose kings and high places, the seats of government, are mystically the fountains of its life, the sources of its unity, the supports and security of its civil and religious polity. The beast is the realm, the heads of the beast are the ruling powers whence the beast derives life and unity. And if the beast be some one great kingdom of the world, then life is derived from the successive kings, or forms of militant power, prevailing in that realm. If the beast signify a number of world-kingdoms, or the one "kingdom of this world," of manifold form and headship; still, the heads represent the successive governments, seven in number, and the beast is the mystical realm. And when the angel-interpreter tells St John, "the beast which was and is not, even he is the eighth;" he speaks, I should say, not of the last head only, but of the beast deriving thence its eighth form of existence. Hence, as I have said, the required name is not the name of the eighth head or king, or mountain, but the name of the one many-headed kingdom, realm, or land, third member in the mystery whereof the other members are Babylon, and the waters of Babylon. Moreover, this name is not one that changes with the fountains of life, as king succeeds king. It is not the name of a man, but the name of a kingdom headed by men.

7*th*. And, certainly, the name should be one mystically pertinent to the beast, as it is conjoined in mystery with the woman named Babylon, the metropolis of the mystical realm, and the waters where that woman sits, the great river of the realm, Euphrates. Therefore, as the beast's heads are seven *hills* on which *Babylon* sits a queen over the Euphratean sea, it seems to me that we are confined to some name of the land of *Chaldæa*, whatever the interpretation to be given to the mystery. The beast is, mystically, the land of Chaldæa, and its kings, exalted on palatial mounds, by the Euphrates.

8*th*. The required name should allow some satisfactory explanation to be given of its inscription on "them that dwell on the earth." And,

9*th*. Some reason should be assignable for the concealment of the name under the number 666.

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* *Westminster Review*, Oct. 1821. † Rev. xvii. 9, 10.

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Does the name Η ΧΑΛΔΑΙΑ ΓΗ readily submit to these conditions?

1. The number 666 might have been used by "man" to conceal this name. It is such a numerical concealment of this name as might have been employed by man when the Apocalypse was written,—"a man's number" of it.

2. The name is written in Greek letters.

3. The letters of this name added together, according to their numerical value, yield the number 666 as their sum:—8 + 600 + 1 + 30 + 4 + 1 + 10 + 1 + 3 + 8.

4. The letters and spelling of this name are such as a writer would have used during the reigns of Trojan and Domitian. And, according to Irenæus, the Apocalypse was seen "pene sub nostro sæculo, ad finem Domitiani imperii," by St John the apostle, who survived "usque ad Trajani tempore." It may be noted here, also, that the apostle John employs for the word Judæa, the phrase ἡ Ἰουδαία γῆ;* and that St Mark has used a like name for the same kingdom, or for "all Israel," ἡ Ἰουδαία χώρα.†

5. This name is a mystical name of the Beast, and not a name for the thing signified by it, such as Λατεῖνος, or ἡ λατινὴ βασιλεία,‡ are supposed to be.

6. This name admits of the heads of the Beast being spoken of as mountains or kings. The Beast is a mystical land and its kings.

7. The name is also mystically pertinent to the Beast as one member in a mystery, of which the other members are Babylon and the waters of Babylon.

8. A satisfactory explanation may be given of the inscription of this name on all but the elect of God, when great Babylon is destroyed. For, suppose the whole mystery, of which the Beast is one member, to represent the kingdom of this world;§ and the Beast, with one of its heads wounded to death, to prefigure the state of the kingdom of this world,|| whilst professing itself Christian, or Christendom. Then the revival of the Beast will signify its resumption of its true apostate character; and the acquiescence of all "of this world" in that apostasy may aptly be signified by their being anew branded with the name of the Beast, or the mystical name of "this world."

9. I have also suggested in my essay a probable reason for the concealment of this name of the Beast. Had it been written plainly, the Christian Churches in the East, if not throughout the Roman empire, might have been accused of foretelling and plotting to bring about the downfall of that empire, and the rise of another eastern kingdom to supreme power over the nations. Hence persecution and affliction, which it was needless so to provoke, would have gathered strength and fierceness. Such a motive for the concealment of the name cannot justly be pronounced unworthy even of an apostle. Theophylact, after Chrysostom, has remarked on 2 Thess. ii. 6, 7—"*Διὰ τοῦτο καὶ συνεσκιασμένως εἶπεν ὁ Παῦλος, οὐδὲ γὰρ ἠβούλετο ματαίας ἔχθρας ἀναδέχεσθαι, καὶ ἀνοήτους κινδύνους. . . . . οὐ διὰ δειλίαν, ἀλλὰ παιδεύων καὶ ἡμᾶς, μὴ περιττὰς ἔχθρας ἀναδέχεσθαι ὅταν μηδὲν ᾖ τὸ κατεπεῖγον.*" And S. Jerome, on the same scripture writes—"Nec vult apertè dicere Romanum imperium destruendum, quod ipsi qui imperant æternum putant. Undè, secundum apocalypsin Joannis, in fronte purpuratæ meretricis, scriptum est nomen blasphemiæ, id est, Romæ æternæ. Si enim apertè audacterque dixisset, non veniet antichristus nisi prius Romanum deleatur imperium, justa causa persecutionis in orientem tunc ecclesiam consurgere videbatur."*

In conclusion, I would briefly notice the fitness of the suggested name of the Beast, as one harmonising with the fact, that in the apocalyptic conflict between the Church of God and the world of Satan, the chief opponents on earth are Zion, or Judæa, and Chaldæa. As Jerome has remarked, "plagæ

* John iii. 22.

† Mark i. 5.

‡ *Westminster Review*, October 1861.

§ Rev. xi. 15.

|| So Auberlen.

¶ Hieron. Algasiæ, l. xi.

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orbis et mundi juxta situm Hierusalem et templc, in Scripturis Sanctis appellentur." And in the Apocalypse, the Holy Land retains its prophetic place, as the central region where the throne of God and His Christ shall be established, when the kingdom of this world becomes their kingdom. Chaldæa also is, according to the spirit of prophecy, "the kingdom of this world." Babylon is, "hujus mundi vitæ et confusio;" the land of Chaldæa and its king is the world militant against God; Euphrates is all subject peoples. How pregnant with significance, therefore, the inscription of the name ἡ Χαλδαία γῆ on all "of the world" after the revival of the Beast! The world-kingdom, instigated by its head, "the lawless one," ceases to name itself Christendom; and not only so, but it destroys all ancient faith and law, all religious and civil rule hitherto had in honour and reverence; the world becomes wholly earthly, sensual, devilish; it has no god but the man of sin, "that wicked one;" and no law but a lawless will finding expression in him, "in quo totus Satanas habitat corporaliter," "the man of the earth" exalting himself. Mystically, the Beast having revived, and great Babylon being destroyed, ἡ Χαλδαία γῆ is the proper distinctive name of "the kingdom of this world;" and the inscription of that name on all "of this world," is an expression of their apostasy from the true God and His Christ; their "citizenship" is no longer heavenly, even in name, their portion is of the "earth earthy."

I beg for the name ἡ Χαλδαία γῆ, as an exponent of the apocalyptic number 666, the attention of your readers.—And am, dear sir, your obedient servant, B. Stracey Clarkes.

May 10*th*, 1865.

To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—I would in all Christian kindness say, I think you are mistaken when you assert in a note, page 192 of the last *Quarterly Journal of Prophecy*, "There is a confounding of two things" in my letter—"viz., the resuscitation of the nations referred to in unbelief and idolatry *before the Lord comes;* and their resuscitation and conversion *after He comes*."

A more careful examination might exonerate it from this charge; but I prefer, instead of pleading its correctness, to send you a copy of a valuable commentary by Dr De Burgh on the Eighty-third Psalm, as it takes my view exactly of the resuscitation of the nations in unbelief *before* the Lord comes, without in the least denying or disproving that *some* of them will be resuscitated and converted to Jehovah-Jesus *after* He has appeared.

His destruction of "Moab and *all* the children of Sheth" (Num. xxiv. 17; Isa. xxv. 10) is an example of the one; and the blessing of Assyria and Egypt is a sample of the other, (Isa. xix. 24, 25.)—Believe me again, dear sir, yours in the love of the truth, H. M. L.

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Poetry.

CROSS AND THRONE.

The Cross it standeth firm,—
Hallelujah!
The winds of hell have blown,
Yet 'tis not o'erthrown;
Hallelujah!
It shall stand for ever.

It is the old Cross still,—
Hallelujah!
On which the living One
Did for man's sin atone;
Hallelujah!
It shall stand for ever.

Old Cross, on thee I lean,—
Hallelujah!
Old, and yet ever new,
I glory still in you;
Hallelujah!
Thou shalt stand for ever.

Beneath thy shade I sit,—
Hallelujah!
O tree of health divine,
My refuge, ever mine;
Hallelujah!
Thou shalt stand for ever.

The blood is on thee yet,—
Hallelujah!
The blood that maketh clean,
The soul from stain and sin;
Hallelujah!
Thou shalt stand for ever.

And yet beyond thee still,—
Hallelujah!
I look and see a Throne,
Christ's throne and mine in one;
Hallelujah!
Throne and Cross for ever!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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